SCIENCE OF DIVINITY
(BRAHMA VIGYANA)

SWAMI YOGESHWARANAND SARASWATI

YOGA NIKETAN TRUST
RISHIKESH

THE SCIENCE OF DIVINITY

OR

BRAHM VIGNANA

By

Swami Yogeshwranand Saraswati

Translated from Hindi

by

Dr. M. L. Sharma

M. A., D. Litt.

THE YOG NIKETAN TRUST

RISHIKESH,

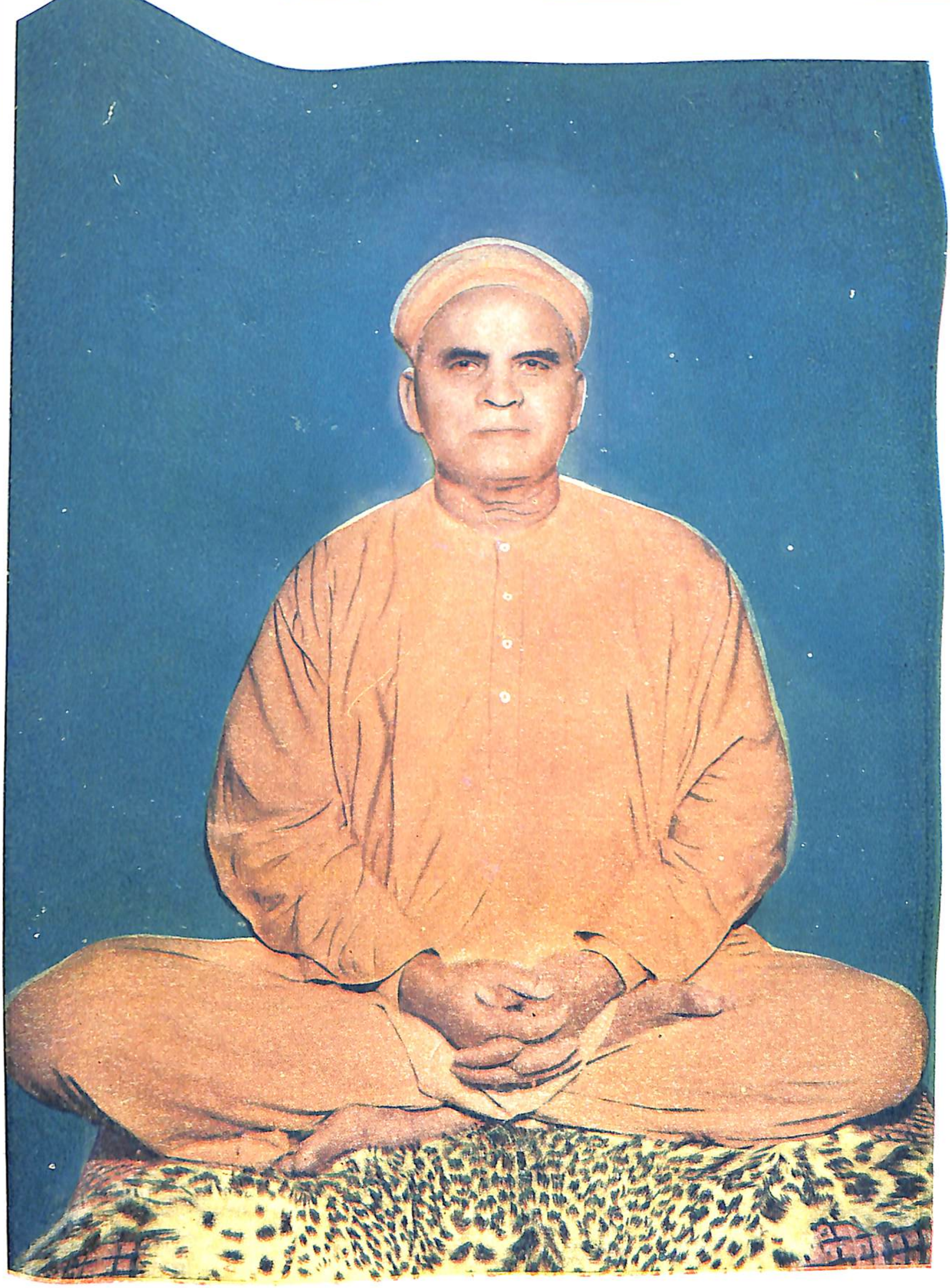
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Rajayogacharya Brahmanishtha Yogiprawar
Shri 108 Brahmarshi Swami Yogeshwaranand Saraswati ji Maharaj
(Formerly, Rajayogacharya Bal-Brahmachari Shri Swami Vyas Deva ji Maharaj)

THE AUTHOR

Born in a respectable Hindu family, the author Swami Yogeshwaranandji Saraswati left home, while yet in his teens, in quest of knowledge and higher life. His parents tried to dissuade him from the path he had decided to pursue, but they did not succeed. He came in contact with several scholars and great ascetics with whom he learnt Sanskrit and practice of Yoga. He travelled extensively all over India from Mount Kailash in the north to Rameshwaram in the south and from Shillong in the east to the western Punjab, but mostly in the Himalayas, by the majesty of which he felt deeply impressed. The internal urge which he had felt in his early boy-hood continued to grow, and develop and, to devote himself intensively to the study and practice of Yoga and to promote it he established Ashrams at Rishikesh, Uttarkashi and Gangotri. Now he moves generally in the area of these three places and inculcates the ways and the mysteries of Yoga to his disciples and inmates. He has met rulers. Officers and millionaires who have been much influenced by his personality and life of deep devotion and complete renunciation.

This great Swami was formerly known as Shri Vyas Deva. But in 1962 when he was formally iniated into Sanyas he adopted the name of Swami Yogeshwaranand Saraswati.

As he has personally practised the various Samadhis and complete renunciation on which he puts special emphasis and has visualized soul and realized God he is doubtless an authority on the subject dealt with in this book. His life illustrates that practice is better than precept.

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FOREWORD

TO

Hindi Edition

We have great pleasure in presenting to the readers "Brahma Vijnana" in Hindi by Swami Yogeshwaranandji Sarswati, a great Yogi. The first and the second books of the series, namely the Ashtang Yoga and Atmavijnana have already been published. The present book is the third and the last in the sequence, and is meant specially for highly advanced aspirants. It gives a lucid exposition of the creation of the Universe and the methods of understanding the nature and functions of Prakriti, and of realizing the Brahma. This book is the result of fifty years of thinking and experimenting by the author. The value of the book lies in the fact that Swami Yogeshwarnandji Sarswati has described and explained what he has exactly visualized by his Yogic eye.

The Brahma Vijnana is the first book of its kind in Hindi. The principles expounded have been briefly stated in the ancient books, but the science of Yoga had been gradually disappearing during the course of past many centuries. Swamiji has now revived it by his personal experiments which he has embodied in this book for the benefit of humanity. We hope that the book will continue to give peace and spiritual joy to the readers for a long time to come.

In order to benefit by this book, the readers should follow the instructions and the methods enunciated in the External Yoga and the Science of Soul.

Secretary

Yoga Niketan Trust.

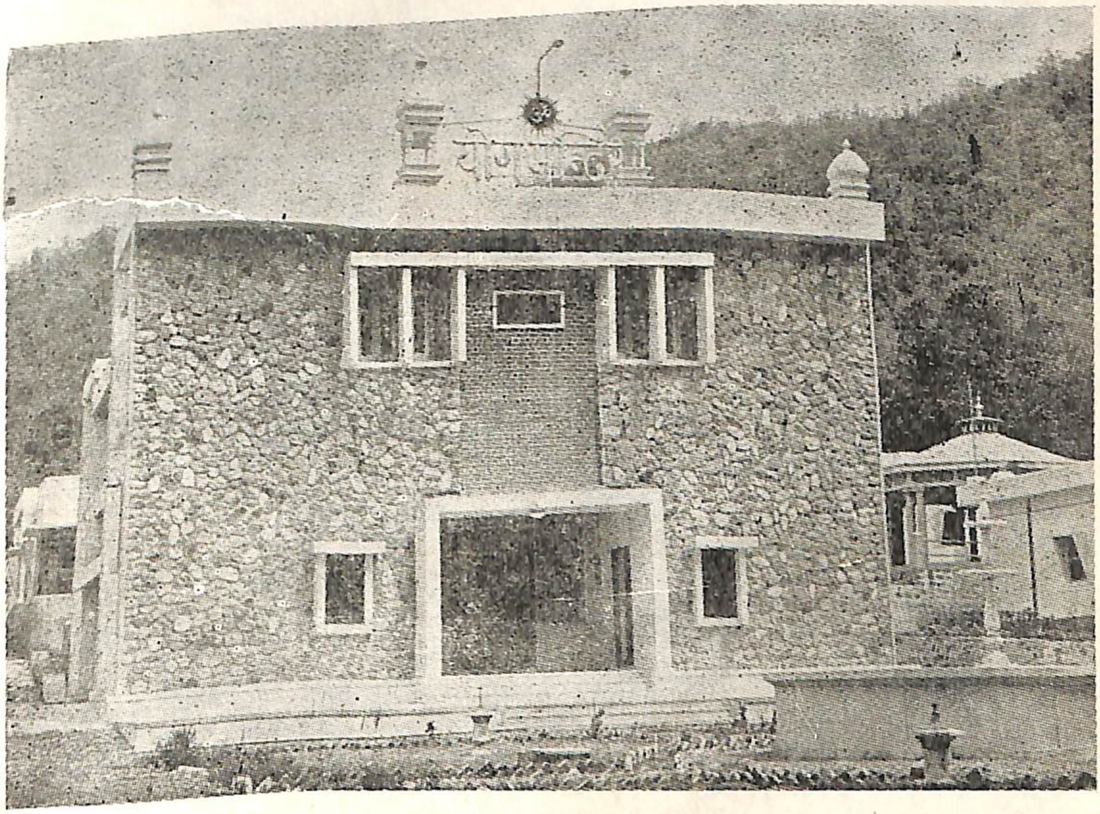
SCIENCE OF DIVINITY

Science of Divinity is a unique book on experimental yogic philosophy. The fundamentals of the Yoga Sankhya philosophy are the basis of the methods which are expounded in it. But the main emphasis is on what the author has acquired and visualized as a result of his constant devotion and experience of over half a century in this field. The main thesis is that God can be realized or perceived in the five forms of the Maha Bhutas, Tanmatras and the cosmic organs of sense. The subtler than the subtlest can be perceived only in the subtle forms of the elements, Tanmatras, etc. That the Brahma pervades fire, water, air and space etc., as the Upnishada say, is clearly explained, perhaps for the first time, in this book and is demonstrated by diagrams.

The Science of Divinity is a very valuable contribution to the Indian Philosophy and especially to the Philosophy of Yoga.

PART IV

Yoga-Mandir



Ashrama, Yoga Niketan, Muni-ki-Reti (Rishikesh)

Founded by

Shri Rajayogacharya Brahmanishtha Yogipravara
Shri 108 Brahmarshi Swami Yogeshwaranand Saraswatiji Maharaj

Samvat Vikrami 2021 : 1964 A.D.



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DIAGRAMS

SCIENCE OF DIVINITY

Chapter I

THE KNOWLEDGE AND WORSHIP OF BRAHMA IN COSMIC ELEMENTS

Section I

Introduction

Brahma—When we look at the world, we infer that it must have a creator. We have to infer because ordinarily the creator of the world cannot be seen.

Question–Is the creator a sentient being or an in-animate object ?

Answer--We know that inanimate objects cannot act themselves regularly, intelligently and punctually. For instance, the buildings, food stuffs and other objects of enjoyments like trains, cars, aeroplanes, steamers, rockets etc., do not come into existence of themselves. The creator of these articles must be some intelligent being who is not directly visible. Thus the creator of the universe must be some extra-ordinary being and not a man. We know that millions of men working together cannot create a mountain. Hence the creator of the universe must be some extra-ordinary powerful being. This extra-ordinary power, we will refer to as Brahma, Ishwar, Bhagwan or Parmatma.

Prakrati—There must be a substance out of which this world is made, but it cannot be perceived with our eyes and, therefore, we have to infer it. There must be a subtle substance containing all properties out of which this universe is formed because there cannot be any effect without a cause. This invisible and subtle substance which we cannot see is the material cause of the entire universe and in this book we will refer to it as Prakrati or Maya.

At the time of the formation of objects there is always mainly a material cause. The other causes accompanying it are accessary causes. Similarly the efficient cause is the main cause and the other causes associated with it are the accessary causes. For instance a

goldsmith makes earings. Here gold is the material cause and the fire in which the gold is melted is the accessary cause. The goldsmith is the efficient cause and the hammer and the anvil are the accessories of the goldsmith. Similarly Prakrati is the material cause and Ishwar is the efficient cause of the universe. They are both jointly responsible for the creation of the universe.

Jiva—Now the question arises why Ishwar and Prakrati have co-operated in creating the world. The answer is that those for whom it has been brought into being are clearly visible. They are human beings, animals, and insects etc. They enjoy or live on the objects of the world and for them it is that the world is created.

Question—Can they alone enjoy it ?

Answer—A dead body is unable to enjoy the objects of the world; because it has no life. There is something which activises the body, which enables it to act, enjoy and acquire knowledge. This intelligent power is not visible but only inferrable and is quite different from the body but it is subtle and resides in the body and in this book we will refer to it as Jiva, Jiva Atma or only Atma. This Jiva pervades everybody and is countless.

This book deals with the methods of perceiving and realising these three objects, Ishwar, Prakrati and Jiva.

The creation of the universe by the contact of Ishwar—When the universe had not taken its form, it existed in its elementary or subtle state which is called Pralaya.

The Prakrati in its elementary stage is subtle but Ishwar is subtler still and all-pervasive, pervading even the Prakrati in entirety. The constant contact of Brahma with Prakrati enables the latter to be subtly active in its elementary state and during the process of the formation of the universe. It is the contact of Brahma with Prakrati which is the cause of the movement of the latter and also for certain subtle knowledge in it as to how the universe is created and how long the process of creation takes. The stability, activity and knowledge are inherent in Prakrati. These attributes cause its movements which results first in the creation of space. Because the Prakrati requires space for its movements it contracted itself and the space or sky came into existence.

The side to which the Prakrati moved came to be called direction and the duration of the movement became known as time. Thus, these three things—space, direction and time, were the accessary causes of all future objects. The sky provided space. The direction regulated the movements of the objects and time determined the duration of the movement.

With these three accessary causes the Prakrati moved on to further creations. Then first of all the satva was created. Then the prakriti began to change with these four attributes. Now the rajo guna came into existence, and still later the tamas. They were in their elementary form. Till then the state of creation was elementary. With these six things space, direction, time, Satva, Rajas and Tamas, the Prakrati made fur ther movement and then serially the cosmic Chitta, the cosmic Buddhi, the cosmic Satvik Ahankara, the cosmic Rajas Ahankara, the cosmic Tamas Ahankara, the cosmic mind, the cosmic organs of perception, the cosmic organs of action, the cosmic five tanmataras and the gross elements came into existence. This is briefly speaking the order of creation of the thirty two elements.

The Form Of Cosmic Elements

The Chitta, Buddhi, Ahankara, mind and the organs in a being are individualised because they belong to an individual but each of them is cosmic as well. That from which an individualised element is created is the cosmic element. The material cause of the individualised Chitta is the cosmic Chitta. Similar is the difference between all the concrete and the cosmic elements. For instance the cosmic five elements are the causes of the five individualised elements. The cosmic five Tanmatra are the cause of the indlvidualised Tanmatras. In this way our earth is an individualised and the entire universe is cosmic. This applies equally to other elements. Hence the cosmic Tanmatras etc., are the efficient cause of the individualised Tanmatras.

The cosmic elements are always present in the space in the form of material causes. The concrete objects are utilised by the sentient beings. The individualisation or concretisation of the cosmic elements is perpetually going on. The concrete forms, after having served their purpose, again merge in their cosmic form. The concrete objects are associated with Jivas and the cosmos in subtle form is associated with Brahma. With Brahma as a cataclyst, the subtle elements are perpetually forming themselves into individualised objects which afford

enjoyment to the sentient beings. The individualised objects are constantly associated with such beings. It is the catlysis of Brahma which is responsible for the cosmic elements becoming concrete. Brahma is all-pervading and possesses the power of creation but the material cause of the cosmic state and the concrete state is Prakriti.

The concretised objects and their colour, form and size are shown in Chart No. 1 which illustrates the colour and forms of 34 elements. No. 1 represents cosmic earth, no. 2 water, no. 3 fire, no. 4 air, no. 5 space, no. 6 Tanmatras, no. 7 Essence Tanmatras, no. 8 Form Tanmatras, no. 9 Touch Tanmatra, no. 10 Sound Tanmatra, no. 11 Anus Tanmatra, no. 12 Genital organ Tanmatra, no. 13 Foot Tanmatra, no. 14 Hand Tan matra, no. 15 Voice Tanmatra, no. 16 Smell organ, no. 17 Taste organ, no. 18 Sight organ, No. 19 Touch organ, no. 20 Hearing organ, No. 21 Mind, no. 22 Tamas Ahankar, no. 23 Rajas Ahankar, no. 24 Satva Ahankar, no. 25 Intelligence, no. 26 Chitta, no. 27 Mahatamas, no. 28 Mahat Rajas, no. 29 Mahat Satva, no. 30 Time, no. 31 Directions, no. 32 Great Space, no. 33 Prakriti, no. 34 Brahma. These thirty four cosmic elements are illustrated by a circular diagram.

Self Control, The Means to Real Knowledge

Now it is necessary to point out how the knowledge of the above thirty-four elements can be obtained. Gautama says that it can be acquired by a particular form of Samadhi.[1] By Samadhi is meant Samprajnata and Asamprajnata and also Samyama. In Yoga Philosophy Samyama holds a great importance. It is subtle and internal and consists of the mature state of Dharana, Dhyana and Samadhi. It means that these three processes should combine and concentrate on one single object. The aspirant can obtain correct knowledge of these thirty five elements by means of Samyama.

Suitable Place For Samyama

The Nyaya Philosophy gives great importance to the Samadhi and says that the aspirant must practise it in a lonely and calm forest, hill or cave or the bed of a river,[2] where the external noise is very little audible. In the Veda[3] also equal emphasis is laid on the suitability of hills, caves and rivers.

१. समाधि विशेषाभ्यासात् (न्याय दर्शन अ० ४, आ. २. सू. ३५)
२. अरण्य गुहा पुलिना दियुषु योगाभ्यासोपदेशात् (न्याय, ४ व. ३९)
३. उपगह्वर गिरीणां संगमे च नदीनाम्

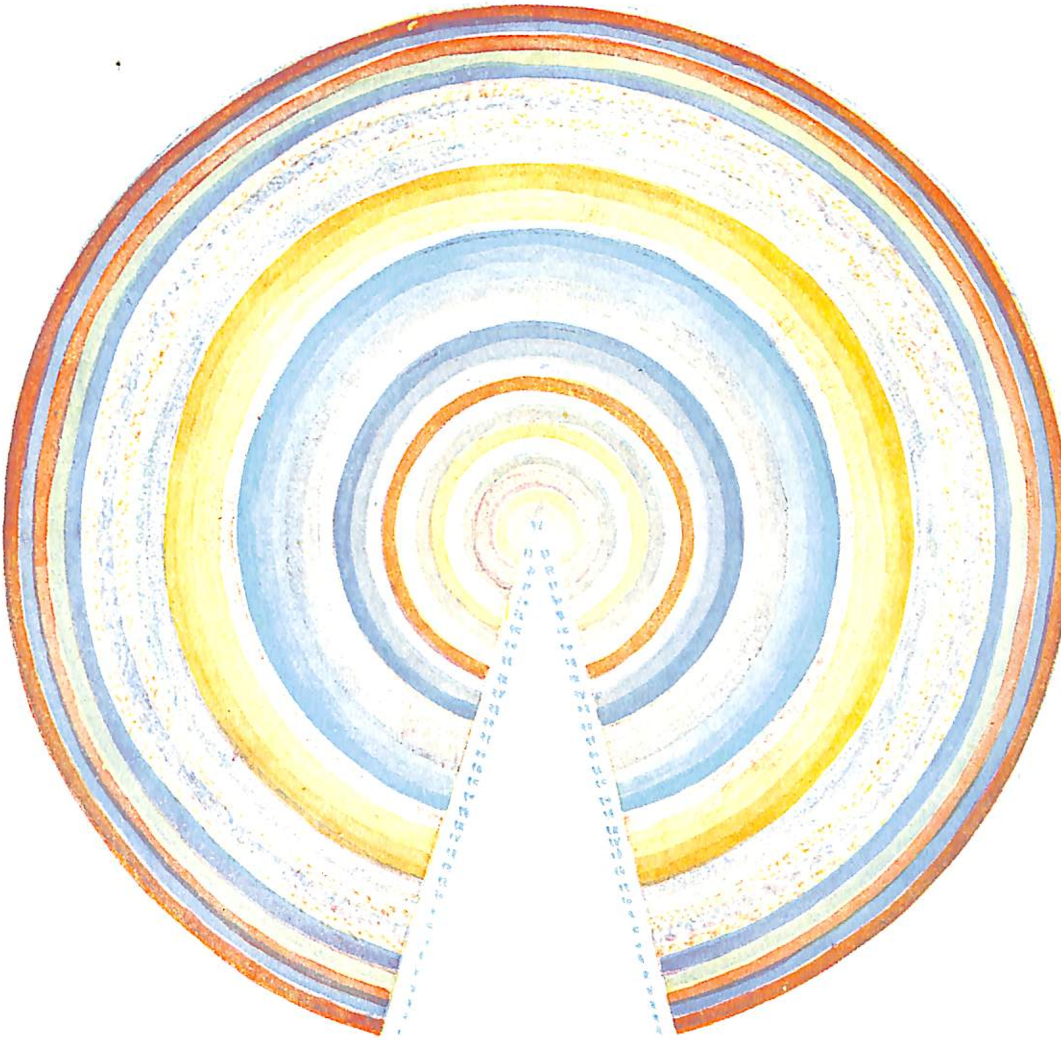


Diagram No. 1

Evolution of 34 Elements

Evolution of The Knowledge of Divinity

Now we will describe the process of the formation of the thirty two elements and point out how during the time of their creation they are associated with God. We will also explain the nature of Brahma and how to realise him.

The Prakriti as the material cause has evolved into thirty two elements. As the Prakriti is extremely subtle, we will explain the process of creation from the last link of evolution upwards. Thus by the method of proceeding from the end to the beginning, the subject would be easily comprehensible. First we will take up gross and then proceed to the subtle, which will make the subject easily comprehensible to the readers. This will also enable the readers to realise the Brahma simultaneously. The nature of Dharna, Dhyana and Samadhi and Samyama is the means of comprehending the entire process of creation. The knowledge of this method will help us to comprehend Prakriti, its activity, Atma and Brahma. This is the best method.

Nature And Use of Samadhi

Let us first take up Samadhi which is reached through Dharana, Dhyana and Samyama. The Yoga Darshana describes Dharana as concentration of Chitta (Buddhi) on a particular point.[1]

In this aphorism the Yoga sutra uses the word 'Chitta' in the sense of intellect. The concentration of Buddhi on a particular region is called Dharana; particular region because the earth element is vast and includes stars, sun and moon etc. The particular region means one of these. You may make the earth the object of your concentration or let it be the moon.

Sit firm and erect on a soft cloth in a habitual posture with your eyes open or closed. Control the mind and sense organs and with the help of your intellect throw your vision with your subtle eye into the earth as far as possible until the farthest possible point is reached. Fix your gaze on it. There it should remain fixed[2] at least for two hours and a half. After this the state of Dhyana begins. See that no impression of any object arises. The attention should be fixed continuously

१. देशबन्धश्चित्तस्य धारणा । (योग० पा ३, सू १)

२. तत्र प्रत्येक तानता ध्यानम् (योग० पा ३, सू २)

on the object you have determined. The Dhyana must flow like a continuous stream without any interruption. The Sankhya darshana also defines Dhyana as a continuous and unbroken concentration on certain region without the interruption of any idea of any object.[1] All other impressions must be completely absent. Sankhya further says that the attachment of the sense organs must cease and during the time of concentration one single point should occupy your attention.[2] During this period your single target is the earth which is the object of your eye. But in the state of Dhyana it is continuously the object of concentration and when it becomes the object of Samprajnata Samadhi, then you will obtain the knowledge of its real form.

Thus Dharana is the continuous flow of concentration on a particular region. When it has lasted for two hours and a half, then you enter the state of Dhyana and when Dhyana has lasted for over six hours, your chitta enters the state of Samadhi. It is the state of self-forgetfulness. The only thing visualisable is the object of concentration and when this state has lasted for ten hours the state of Samadhi is obtained.

Samprajnata Samadhis

They are of four kinds- 1. Savitarka, 2. Nirvitarka, 3. Savichara and 4. Nirvichara.

It is necessary to understand which element can be clearly perceived by each of them. We will, therefore, describe the nature and form of each of the Samadhis.

1. Savitarka Samprajnata Samadhi-In this kind of Samadhi the yogi tries to understand when the five gross elements took their present form in the process of creation, and also how the properties of the elements developed, and how one property followed another, and what final forms the elements, earth etc., eventually assumed.

In this Samadhi the word, meaning and knowledge are mixed up and not clear. The doubt prevails and the aspirant cannot determine whether the earth (on which he is concentrating) is sound or meaning or knowledge. In fact earth is different from sound and knowledge. This becomes clear in Nirvitarka Samadhi. The knowledge obtained

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१. ध्यानं निर्विषयं मनः (सांख्य ६-२५)

२. रागोपहति ध्यानम् (सां० ३-३०)

in this Samadhi is rather garbled. What the nature of earth is cannot be accurately determined.

2. *Nirvitarka Samprajnata Samadhi*–In this Samadhi there is no doubt or mixture of word, meaning and knowledge. The aspirant feels the knowledge of only the five elements and nothing else. The aspirant has no knowledge of name, reason, time and guna etc. What he experiences is the nature of earth.

3. *Savichara Samprajnata Samadhi*–In this Samadhi one percieves the elements and also how in the process of creation they assume their forms and what their attributes are and in what serial order the attributes manifested themselves and what finally the form of the object was.

The subtle elements here mean the five Tanmatras, 5 subtle organs of perception, 5 subtle organs of action as also mind. intellect, Ahankara, Chitta, Tamas, Rajas, Sattava, time, direction, space and unmanifested Prakrati. The perception of Chitta dominated by Sattava is blissful Samadhi. It is also called Savichara Samadhi. When Ahankara is percieved, the Samadhi is called Asmitta Anugat. This also can be called Savichara Samadhi. These are not different Samadhis. Each extends as far as unmanifested Prakrati.

It may also be noted that the realisation of the self takes place in Savichara Samadhi. The self cannot be realised as an isolated idea. I'sm is always accompanied by Chitta. In Samadhi when the self is separated from 'I' and gives up the support of the Chitta and wants to establish in itself, then a sort of nothingness takes place. The commentator explains this state thus "at the time of the realisation of Chitta there is a feeling of something like 'I' exist". All this realisation up to the self is possible only in Samadhi. The realisation of Brahma also comes in the activities of Prakrati, in the state of these Samadhis. The self and the Braham are included in the subtle objects.

4. *Nirvichara Samprajnata Samadhi*–In this Samadhi the subtle elements referred to above are perceived. Their activities, causes, reason or time are not felt. The Savichara and Nirvichara Samadhis are also called Grahya Samapatti. They are also called Grahitra Samapatti. Grahya means the five elements and Grahana means the sense organs and Grahitu means self. The Samadhis are, therefore, only

four 1. Savitarka, 2. Nirvitarka, 3. Savichara and 4. Nirvichara. Other teachers have divided the four Samadhis into six or eight. The six Samadhis include Sananda (belonging to Chitta) and Sasmita (belonging to Ahankara). Other teachers add four Samadhis more to the four already mentioned. There four Śamadhis are called Saija Samadhi.[1]

After an aspirant has passed through Samprajnata Samadhi he reaches the state where the practice of Asamprajnata Samadhi commences. The object of this Samadhi is to stop impressions of objects and achieve complete detachment. After emancipation from these bondages, the Atma becomes steady in itself.

It is only after all the subtle objects have been correctly perceived in the four kinds of Samprajnata Samadhi that the practice of Asamprajnata starts.[2] In this Samadhi all the impressions are extinguished and the extreme renunciation ensues. After the aspirant is firmly established in renunciation, he attains the state of Kevalya. This Samadhi leads finally to salvation.

Question—In this Samadhi when all the feelings are completely restrained and the Atma becomes steady in itself, where is the necessity of acquiring any knowledge of philosophy.

Answer—The scriptures do not describe this Samadhi of nothingness in which the self and the supreme self are realised; but in my young age I practised this kind of Samadhi several times for several days together and continued doing it at intervals for several years, say about twelve years, I then thought that it would give me liberation but after years of extreme self-mortification and exercise I did not feel satisfied that I had obtained something which could give sammum bonum of life. Eventually I gave up this type of Samadhi.

Question—Now what is the Sunya Samadhi and what is the difference between sound sleep and Nirvikara or Nirvichara Samadhi. This question is important because the author of the Yogasutras does not mention this Samadhi.

Answer–In this respect I may give my own experiences. When an aspirant gives up *Jap*, contemplation and meditation and engages himself in extinguishing the doubts and distracting ideas which arise in him

१. ता एव सबीजः समाधिः (योग पा १, सू ४६)

२. तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः (योग० पा १, सू ५१)

and has no other aim or target to be achieved through Samadhi and for a long time keeps himself occupied only with one single idea, then his body, sense organs and internal organs feel stiff and cease to be active. This state may last for several hours and even for several days. When the aspirant rises he feels that during the time of his Samadhi he felt or thought nothing and his body and *antahkarana* were absolutely inactive. The organs and prana had stopped working and his body becomes pale and the face looks depressed. He cannot open his mouth and the eyes become closed. He does not hear any sound and his posture becomes absolutely steady and this state lasts till he gets up.

When he begins to get up he feels some sensation in his Brahmarandhra. He does not hear if some body talks to him. When he tries to open his eyes he finds that he cannot. He cannot even stretch his legs because they have become stiff. If he is massaged by some body he regains the movements. If he has sat in Samadhi only for ten or twelve hours, then he takes only a few minutes in regaining his former state but if he was in Samadhi for several days then he might take even two hours before he is able to get up.

After he has risen he can have no idea at all of trouble or joy in that state. This shows that he did not experience these feelings in Samadhi. If he had, then he could have told some thing about it. We cannot say that his self steadied in itself, because when he sat in the Samadhi his target was not the self. His aim was to annihilate distracting thoughts and doubts. How could he then steady his self in self ? May be, that without any object in view the self of the Yogi became steady in self but we cannot say anything about it.

Question—Why cannot we say that the object was the absence of all distractions ?

Answer—Suppose this was the object, but it did not lead to any knowledge nor to the perception of any object nor to any happiness or satisfaction. What has happened is the absence of distractions followed by stiffness and this has resulted neither in knowledge nor ignorance which both rest on objects.

Question–Are not the distractions also a sort of impression ? They have been stopped through knowledge.

Answer--The stiffness or inactivity which follows the stoppage of distractions lasts for several days. This does not happen in Nirvikalpa or Nirvichara Samadhi. After these samadhis the Yogi describes his

joy, pain and happiness. He says, "To-day I had sound and good sleep. Today I did not enjoy my sleep."He conjectures what he realised in the state of sleep. Hence the author of the Yoga Darshana recognises it as an impression.

Regarding the Nirvikalpa or Nirvichara Samadhi the aspirant feels after he has got up that the various thoughts and doubts which used to arise during the period of Samadhi have now merged in the object of concentration. When he was in Samadhi, he felt that he exists and about the Brahma also his feeling was that it exists and no doubts about the object of his concentration arose within him. The knowledge of the object continued. This shows that there is a lot of difference between the Shunya Samadhi and deep sleep on the one hand and Nirvikalpa or Nirvichara Samadhi on the other. Yoga philosophy does not mention the Shunya Samadhi but it does not mean that nothing like it is there. After sleep a man becomes normal in no time, even though the sleep might have been dominated by Tamas, Rajas and Satva. Similarly after the termination of Nirvikalpa and Nirvichara Samadhi, the Yogi or aspirant becomes quite normal, because the state was dominated by Satva. During the period of Samadhi, the aspirant had the object of his concentration constantly in his mind and enjoyed happiness. Hence it is clear that Shunya Samadhi is quite different from all other kinds of Samadhis, even though the latter be dominated by Tamas. At the end of the Shunya Samadhi the aspirant passes black stool, which shows that the digestive power was continually at work. For days together he was fasting and before sitting in the Samadhi he had anema. Even then his bowels were not completely evacuated. His digestion during Shunya Samadhi has burnt down the matter.

Question—The Shunya Samadhi alone will lead to liberation. Then what is the use of the pnowledge of Prakriti, Self and Brahma.

Answer—The Shunya Samadhi does not give satisfaction to the aspirant. He does not feel that he has obtained perfect knowledge of Prakriti, Atma and Parmatma. Hence only the Samprajnata or Asamprajnata Samadhi can bring salvation. These Samadhis alone enable the aspirant to realise self and give him solace, which will lead to renunciation and salvation.

Realisation of Supreme Self in the Five Cosmic Elements

Latest Research—No other teacher has described the knowledge of self in this manner. This method is my own original research. I have

described, on the basis of my experience, all the objects from the five elements upward to primordial Prakriti and have shown that at every stage of creation, Brahma can be realised. In my book 'Atma Vijnana' I have explained my research that the knowledge of self can be obtained by the knowledge of every element, on the basis of Satva, Rajas and and Tamas. Similarly for the knowledge of Supreme self also research has been conducted as to so how every object undergoes through the five stages – sthula, swarupa, sukshama, anvaya, and arthavatta–of its change. In this way the higher self is realised at every stage of the evoluation of objects, I have come to this conclusion by my own experience. Simultaneously one also experiences various aspects of change in objects during the process of evaluation.

Who is fit for Realisation of the Supreme

If a Yogi, on the basis of what has been said in the "Atma Vijnana" has realised his self, it will enable him to realise the higher self in some years, because he has already acquired the method of examining his own self and has acquired the knowledge of concretised objects, but one who has not acquired this knowledge will find it extremely difficult to obtain the knowledge of the supreme self. Unless the man has renounced every thing and is intent on understanding the reality, it is not possible for him to understand what Prakriti and Purusha are and he cannot become liberated.

There is a story of Nachiketa. He was a young Brahmachari who approached a teacher named Yamaraja for acquiring the knowledge of self. To test his sincerity tl e teacher offered him all sorts of temptations and said, "you are a simple young man, Nachiketa. What is the use of the konwledge of self, enjoy human comforts, ask for a large family and long-lived progeny. Desire cows, elephants, horses and big kingdom, live as long as you like, and enjoy these things. If you think that immense wealth, long life, materials of comfort, and all conceivable objects are equal to the knowledge of self, then tell me and I will give you everything. Be undisputed king of the world and have all possible worldly enjoyments, take all the damsels well-worsed in music to serve you. Such young ladies are rare but I give them to you. Do not ask me anything about the soul."[1]

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१. शतायुषः पुत्र पौत्रान् वृणीष्व, बहून्पशून्हस्तिहिरण्यमयमश्वान् ।
भूमेर्महदायतनं वृणीष्व, स्वं च जीव शरदोयावदिच्छसि ॥

An ordinary man would have readily succumbed to these temptations, but Nachiketa was a young man of very lofty character, having complete control on himself. He, therefore, politely replied, "Oh ! Yamaraj !! the enjoyments which you have described are transitory and may not last even till tomorrow. The pleasures they give is no real pleasure. They dissipate the strength of all sense organs. Even if one lives for a hundred years, what avails it, because life is not ever-lasting. Hence please have to yourself the damsels, their music and dance. I do not want them. Wealth or affluence does not satisfy a man. By your grace it will come by itself. I shall continue to live happily under your rule. Why should I then care for the objects of pleasure. I hunger for the knowledge of the soul, after having come in contact with great and immortal persons like yourself, who would care for the transitory objects of pleasure like damsels and music ? To fall into these temptations is to lead a life of worries and anxieties. For me I want knowledge of the self and nothing else."[2]

An aspirant for the knowledge of the highest self should be a man like Nachiketa, who had renounced all. There was a Muni, named Nidagha, who feeling disgusted with the worldly pleasures, said to his teacher, Ribhu, "Revered teacher ! Brahma, Vishnu and Rudra and all the creatures are mortals. They perish like water in fire. Trouble comes and is succeeded by prosperity in no time. Now we see birth and now death. Everything is perishable. The poison kills a man once only, but sense objects kill him birth after birth. I am being consumed by the scorching fire of sensual pleasures. The desire for such pleasures may not arise in me. These are mirages which can never quench

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एतत्तुल्यं यदि मन्दसे वरं वृणीष्व, वित्तं चिरजीविकांश्च ।
महाभूमौ नचिकेतस्त्वमेधि, कामानां त्वा कामभाजं करोमि ।।
ये ये कामा दुर्लभा मर्त्यलोके, सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमाः रामाः सरथाः सतूर्याः, न हीदृशाः लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व, नचिकेतोमरणं मानुप्राक्षीः ।।

२. श्वोभावा मर्त्यस्य यदन्तकैतत्, सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वंजीवितमल्पमेव तवैव बाहास्तव नृत्यगीते ।।
न वित्तेन तर्पणीयो मनुष्यो, लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं, वरस्तु मे वरणीय स एव ।।
अजीर्यताम मृतानामुपेत्य जीर्यन्मर्त्यः क्वधस्थः प्रजानन् ।
अभिध्यायन्वर्णरति प्रमोदानतिदीर्घे जीविते को रमेत ।।

one's thirst. Revered Sir, give me the real knowledge, enable me to realize the self so that my journey through births and rebirths may come to an end, and my desires may cease."[1]

The renunciation of sage Shukadeva was also very high. He was a celibate throughout his life and had studied the Vedas and other scriptures. When he wanted to be taught the knowledge of Brahma by his father Vyasa, the latter said, "I have not realised the Brahma, king Janaka has done it, approach him." Shukadeva came down from the Sumeru Mountain to Mithila and called at the royal palace. He had to wait for full seven days before he was admitted in. He was offered all comforts, delicious dishes and charming damsels. But Sage Shukadeva did not feel at all moved by them.[2] He stood firm. It was after subjecting him to such a test for three weeks that king Janaka granted him interview.

The king first bowed to the young sage and spoke, "I welcome you Sir, but what brings you here, because you know everything and have everything." The sage replied, "Tell me great teacher, how the world

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१. ब्रह्मा विष्णुश्च सर्वा वा भूतजातयः ।
नाशमेवानुधावन्ति सलिलानीव वाडवम् ॥
आपदः क्षणमायान्ति क्षणमायन्ति सम्पदः ।
क्षणं जन्माथमरणं, सर्वं नश्वरमेव तत् ॥
जन्मान्तरघ्ना विषयाः, एक जन्महरं विषम् !
इति मे दोषदावाग्निदग्धे संप्रति चेतसि ॥
स्फुरन्ति हि न भोगाशाः मृगतृष्णा सरस्वपि ।
अतो मा वोधयाशु त्वं तत्त्वज्ञानेन वै गुरो ॥

२. तत्रोन्मदाभिः कान्ताभिर्भोजनैर्भोग संचयैः ।
जनको लालयामास शुकं शशिनिभाननम् ॥
ते भोगास्तानि भोज्यानि व्यास पुत्रस्य तन्मनः ।
नाजहुर्मन्दपवनो बद्धपीठभिवाचलम् ॥
केवलं सुसमः स्वच्छो, मौनिमुदितमानसः ।
संपूर्ण इव शीतांशुरतिष्ठदमलः शुकः ॥
परिज्ञात स्वभावं तं शुकं स जनको नृपः ।
आवीय मुदितात्मानमवलोक्य ननामह ॥

came into existence, and how it will dissolve ?[3] How can a man free himself from the worldly bondage ? Kindly explain to me." This showed how extreme was the renunciation of sage Shukadeva ! Unless a man possesses this kind of great desire for knowledge, he does not deserve to be initiated into the realization of the supreme. Satyakama Jabala also was equally desirous of the knowledge of Brahma, in ancient times. The Puranas give the story of Aupamannya. He was the teacher of Shri Krishna, and had renounced everything worldly and realized the Brahma.

Vairagya And The Way to Achieve it

The gross elements of the world offer many pleasures—smell, taste, beauty, touch and sound. Wife, son, parents, relatives and friends also fall in this category. Indifference to these pleasures is renunciation.[4]

Their visible objects are called 'drishta' in Yogashilosophy. The other objects of pleasure are called 'Anushravika'. They are not directly visible but are heard of from elders and scholars or are described in the Vedas, Upanishadas, Puranas and Smritis. They are obtainable only by truly religious people. They are the pleasures of heaven vouchsafed to such noble persons as did not or could not enjoy the worldly pleasures long enough. In Heaven they enjoy the objects in their subtle or 'tanmatra' form. These "anushravika" objects of pleasure are called "divine" or heavenly objects in the scriptures also. The visible objects are referred to as "non-divine", or worldly. When a man does not desire the heavenly objects and feels completely withdrawn from them, he has reached the state of renunciation of the 'anushravika' or heavenly objects. The absence of desire for both the kinds of objects–worldly and heavenly–is extreme renunciation. And when he has eradicated from himself all desire of enjoying the Prakriti in Satva, Rajas or Tamas form, he is said to have achieved the state of extreme control (Vashikara-Sanjna). This self realization leads to the realization of the Supreme Self.

It is the natural tendency of the sense organs to feel drawn towards the objects of pleasure. To restrain them from this tendency is

३. संसाराडम्बरमिदं कथमुत्थितं गुरो ।
कथं प्रशममायाति यथावत्कथयाशुभे ।।

४. दृष्टानुश्रविकविषय वितृष्णस्य वशीकार संज्ञा वैराग्यम् ।

an extremely difficult affair. When the nose smells an object it is sure to report the nature of the smell. To love such report is bondage.

If a man likes a particular smell and wants to have it and makes efforts for it, he creates a bondage for himself. This is attraction. To extinguish it is the control of the sense organs. The control of each of them requires austerities, self discipline, renunciation and knowledge. If a man does not have requisite knoweledge and selfpossession, he should withdraw the sense organs by force and then cultivate the feelings of renunciation. He should stay with a teacher who has renounced every thing and has acquired thorough control on the propensities of his sense organs, and under him he should practise austerities and devote himself to service and study and control his sense organs one by one. Under his control, his desire for the objects of pleasure begins to disappear and the society of the guru helps .develope his. knowledge and renunciation. The constant good company makes him feel ashamed of his indulgence in sensual pleasure and, therefore, he gets very little chance of going astray. There is want of material for pleasure and the constant good company nourishes his knowledge and tendency towards renunciation.

When the Yogi feels a true desire for devoting his life to God, he should shun society and stay in a lonely place and should try constantly to withdraw, with the help of his mind, the sense organs from·these objects and engage his intellect more and more in meditation and contemplation. The intellect should be filled repeatedly with knowledge and feelings of renunciation. He should dwell on the transitoriness of wealth and pleasure and continue to develop the feelings of renunciation. Now and then he should create the absence of objects of pleasure or withdraw his organs from them and engage himself in self-discipline. For instance, he may give up for some period salt and sweets. This will enable him to see how strong his desire for taste is, and to get the opportunity of controlling it. He will find that the tongue can be restrained from running towards its objects. When the tongue becomes desperately desirous of tasting certain objects the Yogi should reprimand it and control it by force. It should be told "Birth after birth you have been enjoying for ages, the taste, and yet you do not feel satisfaction. Why do you then think that now your craving would end ?"

Question—The books on medical science say that the delicious food keeps us healthy but you say that the taste must be curbed and tongue should be controlled. How do you reconcile these views ?

Answer—In our daily food consisting of cerials, milk, fruits, vegetables and herbs, there are included all the six tastes. Even if you suppose that they are not included, why should you mix them up and not take the different edibles separately. For instance you can eat some salt, chilies, sugar, gud, Amla and Har etc., but to mix all these articles so as to make them delicious increases your attachment to taste.

Fish has a very strong desire for taste. Any thing thrown into water attracts it. Fisherman, therefore, ties a piece of flesh to the fishing hook and throws it into the water, when the fish begins to eat it, the fisherman gives it a jerk and the hook pierces the mouth of the fish. Thus it invites death.

This also applies to desire for seeing beautiful things. Moths love flame and dart towards it but are burnt to death. Thus the very thing they love becomes the cause of their death. The elephant loves touch. The elephant catchers, therefore, bring a real she-elephant or one made of grass, in its way, which facilitates entraping it. Deer and bears are very fond of hearing sweet sound of instruments. Once arrangements were made for the Maharaja of Kashmir for shooting in the village of Rakh in the forest of Harvan. At that time I was living in Mufti garden and used to go for a walk in the forest reserved for shooting. Pandit Narain Kaul was incharge of that forest as a Jamadar. One day he asked me to go along with him and witness the scene of shooting. I accompanied him. He had a musical instrument called Shahnai with him. We reached the fountain of Panch Gaon, drank water and rested there. I said to Narain Kaul, why have you brought this instrument with you ? Please play on it. The place was about two miles distant from the populated area. When the Pandit played on the instrument, a black bear appeared there and began to dance with great delight. My ribs began to ache with laughter at the sight of the bear danceing. The fun continued for about twenty minutes. As soon as the music ceased the bear ran back to the forest. When it was dancing, it could easily be shot dead. I saw this whole scene with my own eyes. It proves that even animals have a passion for the delight of the ear. What to speak of man then ?

The animals lose their lives because they are attracted by an object of sense. But man surpasses the animals because not one but his five organs of sense are attracted by their objects. He thus goes through the cycle of birth and death and keeps himself engaged night and day in pleasures, as if these were the be all and end all of life. He never feels satisfied with pleasures. Animals are comparatively less given to pleasures than man. Sexual pleasures are the cause of many griefs and troubles of man. These pleasures are transitory. Even if the evils of pleasures are explained to him man does not permanently give them up. They lie lurking in his heart and rise suddenly and make him go the wrong way.

One who aspires to obtain salvation should begin with the control of his organs of action so that they do not forcibly draw him towards their objects. Apply the rein tightly on them. Of these organs the genital organ is the most powerful. To conquer it one should take the vow of celibacy and should cast off eight forms of sexual pleasures. When the feeling of renunciation is very strong, the sensual pleasures begin to abate. The Yogi with the vow of celibacy should stay in a lonely place for a long period and practise Yoga. Then only a complete control of the organs would be possible. The enjoyment of this single organ brings multiplicy of troubles. A man marries, children are born, difficulties arise with regard to their maintenance, education and marriages. This strengthens the bondage. Thus the series of births, deaths, actions and sufferings start. Hence it is most essential to control sense organs for a man who desires salvation or self realisation. The control of sense organs should go alongwith the development of feeling of renunciation. One should constantly dwell on the transitoriness of human life or worldly enjoyments. They are like lightning which shines just for a moment.

Man has passed through countless cycles of life and yet does not feel satisfied with enjoyments. What can he then expect to have in the present brief span of life? And yet how thoughtlessly he is busy acquiring things of pleasure. He has no rest in the day and no sleep during the night. Oh Chitta, withdraw from the pleasures which have earned you so many troubles and griefs, and pursue the path of Yoga which destroys all troubles. Occupy yourself in meditating calmly on the supreme self. Your movements are quick and fickle like water-waves. Leave them. Do not run after sensual pleasures. Be steady in the meditation of God.

Bhartri Hari, in his Vairagya Shatak, says, "complete devotion to God, fearlessness regarding birth and death, no love for ladies, friends, wife and son, no passion in the Chitta—if these are there what greater renunciation would a man ask for from God ?"[1]

"On Chitta, you are very unstable and run about here and there in all regions and directions, but never for a moment, you meditate upon the all-pervading Brahma. Now do it, so that you may enjoy bliss". A Yogi should advise his mind in this manner and strengthen his feelings of renuciation. There are four stages of renunciation :— 1. Yatamana, 2. Vyatireka, 3. Ekaindriya and 4. Vashikara

1. Yatamana stage :—When a yogi tries to withdraw his sense organs from their objects and keeps them under control, he is in the first stage of renunciation. In the intellect rises the love for objects. The Yogi should, therefore, perceive these evils through his intellect, consider them worthless and should not let his organs be drawn towards them. This endeavour must be constant. It will bring about the absence of desire for objects. The Chitta contains the love and aversion for sense objects but when the Yogi considers the evils of sense objects in his intellect, there is no occasion for the development of the feeling of love and aversion, because he is perpetually too busy controlling his sense organs. His love or aversion for the objects begins to decline. This effort for the control of sense organs is technically called Yatamana Vairagya (effort for renunciation).

2. Vyatireka Avastha :—The next stage of renunciation is characterised by further progress in the path of renunciation. The Yogi watches night and day the evils of the sense objects and strengthness his feeling of renunciation, and then finds that some evil impression of Chitta have disappeared and others are going to disappear. The ten organs of sense have ten corresponding sense objects. Some of these organs the Yogi has controlled, and is trying to bring the remaining under control. This gradual and progressive control is called Vyatireka. The first and the second stages of renunciation are the steps towards

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१. भक्तिर्भवे न मरणजन्मभयं हृदिस्थं
स्नेहो न बन्धुषु न मन्मथजा विकारा
संसर्गं दोष रहिता विजना वनान्ता:
वैराग्यमस्ति किमतः परमर्थनीयम् ।।

—भर्तृहरि, वैराग्यशतक श्लोक ७१

Pratyahara (non-attachment). In the state of Pratyahara also the effort to control the sense organs continues.

3. *Ekaindriya Avastha:*—The Ekaindriya stage of renunciation is very difficult to obtain. The Yogi reaches it when he has completely controlled both the gross and subtle organs so that they are not attracted by their objects, and the mind and the intellect do not feel disturbed and are not drawn towards the sensual objects.

The mind is a two-sided organ. It directs the ten organs to their functions and is, therefore, the cause of their tendency towards their objects. When the Yogi has acquired control, even on his mind, then he is said to have reached this stage (Ekaindriya stage). After the control of the mind all the eleven organs (Indriyas) are conquered and then the Pratyahara becomes perfect and the internal yog commences. In Samprajnata Samadhi a yogi perceives the various objects of nature with their causes and effects and realises the knowledge of the soul and the Higher Soul.

4. *Vashikar stage :*—This stage is still more difficult to achieve. The Yogi reaches it when he has completely rooted out from his mind the desire of not only the worldly objects but of the heavenly objects as well. Even in the presence of the two classes of objects he should feel indifferent to them. The objects of the gross organs are called Drishta (visible) and those of the subtle organs are known as Adrishta (invisible).

The first three stages of renunciation belong to Samprajnata Samadhi. The fourth stage is achieved through Asamprajnata Samadhi. The renunciation achieved in the first three stages is of the ordinary type but that which is obtained or reached in the Asamprajnata Samadhi is of extreme type.

The Yoga sutra says that when the extreme renunciation has been achieved, the Yogi can distinguish between the Prakriti and the Purush or the Atma and the Brahma. The culminating stage of renunciation is reached when the Yogi shakes off all desires for the actions of Prakriti. This stage is called Purush Khyati which is the highest stage of Samprajnata Samadhi. In Asamprajnata Samadhi there is the complete extinction of desire for all kinds of objects visible and invisible or worldly or heavenly with which man has been associated constantly in his countless former lives. The Chitta is the result of the transformations of the gunas. Hence at this stage a detachment developes from the gunas which are the cause of the Chitta, and also from the

Prakriti which is the cause of the gunas. With the help of extreme detachment the Yogi achieves complete extinction of all impressions in his Asamprajnata Samadhi. To achieve liberation this state should continue long enough.

Some youngmen quarell with the members of their family and run away from home. Others go away because of poverty or because they could not marry whom they liked. Such youngmen lead a life of indiscipline. If they get what they seek, then they drown themselves deeper and deeper in the gratification of their desires. They do not like the way to the realisation of the soul. If by good fortune they come in contact with good people and aspire for lofty ideals then they take the way of renunciation and succeed in achieving the knowledge of the self. Those who follow such noble path, do not succumb to temptation or deviate from their chosen path out of fears. There are other class of persons, who having already led lives of house-holders renounce home and pass their days either at certain places of pilgrimage or dedicate their lives to the service of humanity. Some of them begin to earn their livelihood. Others are accompanied by their wives. In that case they build small new homes. A man who has been inthe closest contact with his wife and has enjoyed all the eight kinds of sensual pleasures, cannot possibly adopt a life of complete celibacy. Several couples have approached me to be initiated in the life of Vanprashatha. I said to them "If both of you have cultivated the feelings of a brother and a sister born of the same mother and behave like them, you can be initiated into the new way of life. When husband and wife both are disciples of the same teacher, they become related to each other as brother and sister. But no such couple so far has come to me who is prepared to take to this sort of life and no one was, therefore, initiated. Some ladies told me that they cannot lead this sort of life. They have been wives all through and now it is not possible for them to behave like sisters or mothers. Therefore, our husbands alone may be initiated.

What I mean to say is that while living with one's wife it is not possible to regard her as a sister or mother. If wife is not loved as such, what is the necessity of keeping her with you. The very fact that both husband and wife want to live together indicates that the passion or attachment is still surviving. Only those who from their boy-hood renounce homes without marrying and undergo extreme austerities for the realisation of the soul or the Brahma can alone release themselves

from such attachments. In fact, such passions do not rise in them. The Brahamcharis and the Sanyasis who build Ashramas also become a kind of house-holders. The only difference is that they have no wives and children, but their Ashramas are causes of bondage, because, while running them, the Sanyasis are subject to attachment, aversion, anger and greed which they cannot shake off; rather they get occasions for the development of those evils and the feeling of renunciation is very weak in them. One who is desirous of seeking salvation should lead a life of loneliness. There was a courtesan named Pingala. Once she waited for her lover the whole night but he did not turn up. Then there arose in her the feeling of renunciation or detachment and she gave up her profession and after that she was ever happy. A Yogi should live mostly all alone because in social environments the attachment and aversion are bound to arise. If a girl puts on several bangles, they are bound to make noise but if she puts on only one, there would be no disturbance.

All tl ese passions are the attributes of intellect and Chitta. While one seeks release from the ten sense organs, one has to free himself also from the actions of intellect and Chitta, because attachment, aversion, greed, anger and egoism belong to Chitta and intellect. It is generally seen that the house-holders who renounce home and become Sanyasis, re-establish their contacts for one reason or the other with those whom they had left, and begin to live in their own house, village or city or round about. They help their relatives, sympathise in their troubles and feel happy in their happiness. Hence, they cannot give up attachment, greed and egoism etc. To take Sanyas, they left their homes but in course of time the attachment asserted itself and the Sanyas was reduced only to a fiasco. In fact they are not pilgrims on the path of salvation. They have not yet achieved complete renunciation.

The main cause of love and aversion are wife, son and other relatives. Of them wife is the strongest bondage. It is with extreme difficulty that a man can cut himself off from her. Only a person of high soul can do it. Unless a man is completely detached from the sentient and inanimate objects, there is no possibility of any salvation. In the sentient objects are included wife, son, daughters, friends, relatives and disciples-male and female. The inanimate objects are money, land, ashrama, house and other things of enjoyment. A desire for pleasure is the cause of pain. Because where there is pleasure, pain is certain. The pain and pleasure develop greed and deepen ignorance which is the

origin of the great bondage i.e. the cycle of births and deaths. This ignorance arises from the depth of Chitta in the form of five griefs. It is they which bind the soul. It is said that Chitta is the world that is full of passions and attachment.[1] The liberation from these passions is the end of the worldliness.

It is only the fourth part of the human life, the period of Sanayas, during which effort of salvation can be made. If during Sanyas, a man has achieved renunciation both from the living and non-living objects and reached salvation, then his life is successful and he has achieved real aim. With this object I took Sanyas on Sankranti day in the month of Baisakh of 2019 Vikram Era. The fourth stage of my life had then commenced. From Brahamchari stage I entered the stage of Sanyas direct without entering the stages of Grahastha and Vanprastha. One who is desirous of real knowledge and salvation should better adopt this course. It alone gives liberation in life. One should, therefore, resolve to lead a life of celibacy from boy-hood till death. Then the object of life would be fulfilled. This is the way of liberation for all men and women. It alone will save them from the cycle of deaths and births.

I have described at length the various forms of renunciation for the benefit of those who desire knowledge of the self and Brahma. The methods to achieve renunciation have also been dealt with. In the following chapters I will describe further the ways which are helpful in this direction. A genealogical table of the Prakrati is also given which will show that the knowledge of Brahma starts from the cosmic or subtle earth.

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१. चित्तमेव हि संसारो रागाहि्द क्लेश दूषितम्, तदेव तैर्विनिर्मुक्तं भवान्त इतिकथ्यते.

—महो० अ० ४ पं ६६

Chapter II

THE SUBTLE EARTH ELEMENT

(Knowledge of Brahma in its Five Forms)

We have selected the earth element as the first means of acquiring the knowledge of Brahma. In fact the creation commences from the primordial prakriti and our treatment of the subject should have started from it. But if we start from the subtle objects the ordinary reader would not be able to follow it. We have, therefore, pursued the inverse process and have begun with the gross elements, and through them the worship and realisation of Brahma has been suggested. This difficult subject will become easily understandable by proceeding from the known to the unknown, from the gross to the subtle and from the perceptible to the imperceptible.

In the sequence of the creation the space, direction, time etc., come first but they are too subtle to comprhend. Hence we have begun with the final form of the prakriti, that is the earth. In view of the depth of the subject we have also changed the order of the five great elements. We have not commenced with the space but with the earth, because the latter is most perceptible. This process will make the whole science of divinity easily intelligible. The earth has five forms or stages of creation. As we acquire the knowledge of five stages, we also obtain the knowledge of Brahma simultaneously. Similarly, we have dealt with the five stages of all other elements. We will study these five stages and will, at the same time try to know how God was there to direct each stage. The changes in each element have come about by the presence of divine light. Thus while studying the stages of evolution of each element, we will understand the power of the Almighty Brahma working as catalyst. This knowledge will enable an aspirant to understand thoroughly the all-pervading intelligence of Brahma.

Let us now first take up the earth. It has the following five forms:

1. Sthuala Rupa (Gross form)—the final form of each element is its gross form. It has name, form and purpose, which distinguish one element from the other.

2. Swarupa—In its own form each element is known by its basic attributes or properties. These are seen in the various other forms of the element. The element and its properties are inextricably associated and hence they are not separable. The element and its properties cannot be studied separately. We cannot separately study a tree and its particles of which it is composed. Therefore, what we see is the form.

3. Sukshama Rupa (Elementary form)—The first stage from which the element has developed and taken the succeeding form is its elementary form. The elementary form of the earth is smell in its subtle form (Gandha Tan-matra).

4. Anvaya Rupa (Origin)—The relation of an object to the primordial Prakriti is called origin or Anvaya Rupa.

5. Arthavattarupa (Purpose)—We have to understand the purpose of the creation of an object. All the objects have been created for the enjoyment of man or his liberation. The objects possess the property of serving or liberating man. To explain it is to show an object in its arthavattarupa. Let us now proceed to visualize earth and its five forms through contemplation. Let us also realize Brahma simultaneously.

Realization of Brahma in the First Form of Earth Element (The First Form of Earth)

The Gross earth—The gross earth in creation is the final from of the subtle element. Before the formation of the earth, other elements up to water had been created. Only the earth remained to be brought into existence. The subtlest smell element (earth) then began to transform itself. In its elementary form the smell tanmatra possesses no movement or light. It then had only a lifeless form. It could not evolve further without some intelligent guide. Till it had the power of movement, it could not join the other element and without such a contact it could not move on to the next form.

The first contact was naturally with water. This contact brought the element of fire in appropriate quantity in contact with earth (smell element). This took place due to the presence of God. The earth and water in the subtle form were, till then, in the form of smell and taste

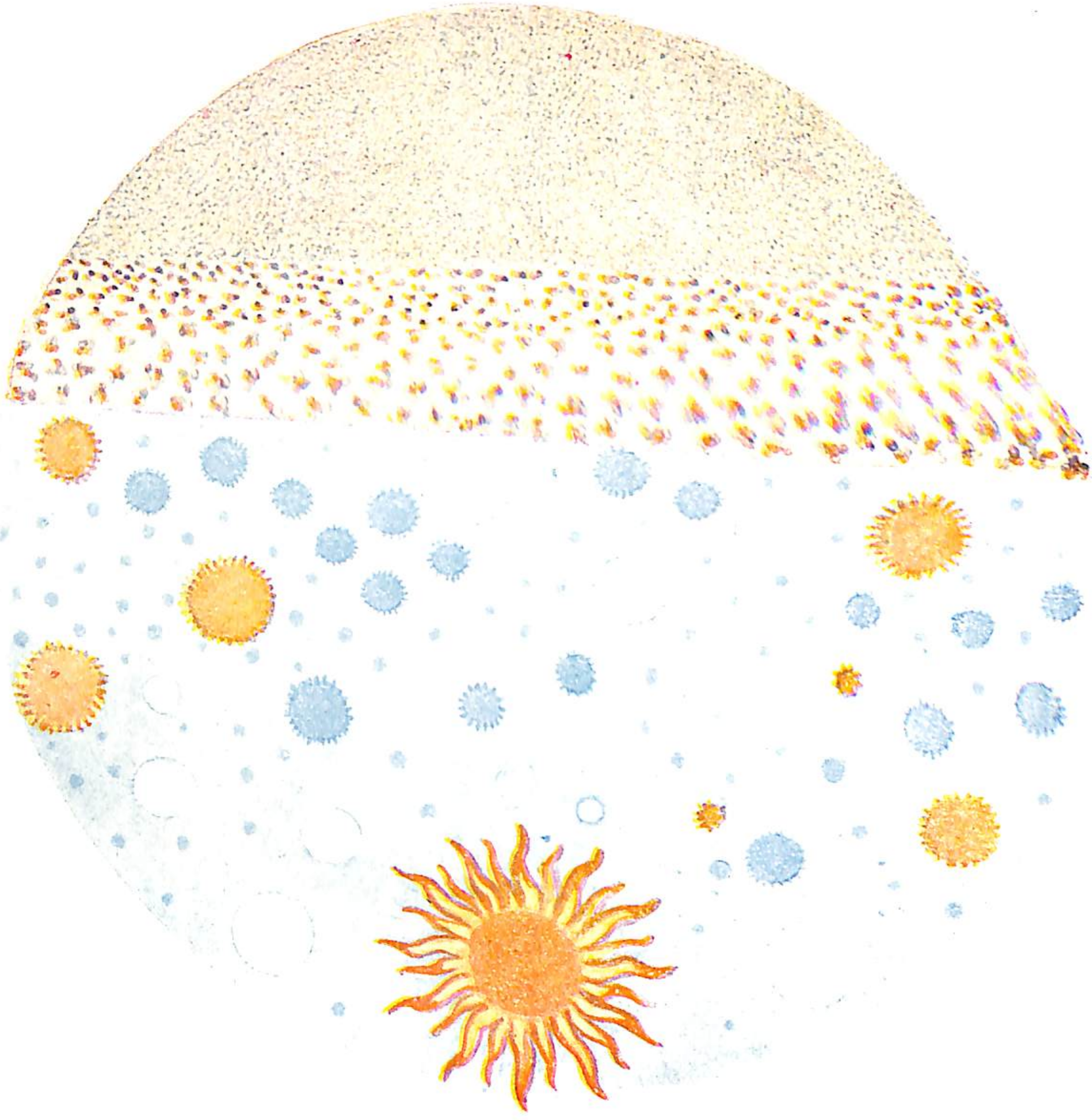


Diagram No. 2

Evolution, from the five Tanmatras, of the gross earth element and from the latter of the various heavenly bodies.

only but when they came in contact with fire they assumed visualizable form. Further on, with the proximity of Brahma the other element combined with fire, water and earth, and then the sensation of touch began to be felt. The space was, of course, pervading everywhere, and now it began to mix up with the combination already effected. As the final stage began to be reached, the earth began to take form.

1. *Form*—As the earth began to acquire form, the multiplicity of forms began to appear on it, such as 84 lacs of species of beings, and forests, mountains, rivers, vegetables and tanks etc. If the different forms had not developed, it would have been impossible to identify the individuals and carry on the affairs of the world. It is the form which enables us to distinguish between good and bad, favourable or unfavourable. When the forms came into existence, the feelings of attachment and aversion began to grow. If there were no such feelings, the question of bondage and liberation would not have arisen, and the visible world would have been neither the cause of bondage nor of liberation. It was the presence of God which made the earth throb with lives and forms.

2. *Firmness*—Due to the power of God the elementary particles which before the evolution of forms were constantly moving assumed firmness. The changing Prakriti took the form of long-enduring universe and became firm. The mountains, the mines of valuable stones and metals became firm. The man was led to think that the final form of nature is ever firm and self-created. The power which was behind all this creation became invisible. This brought about atheism. To realise God's presence at each stage of the evolution, can alone annihilate atheism.

3. *Weight*—Once there are form and firmness in an object the weight is bound to be there. Without weight the form cannot exist permanently. Therefore, the earth acquired the property of weight. It was fire which lent weight to the particles of smell and taste (earth and water).

The weight serves many purposes in the world. It is the means of enjoyment. It is weight which enables various objects to stand the violence of wind and water. Cement is used for constructing huge bunds because it has weight. The walls made of cement protect the villages and cities from flood .water. The weight is the main thing in the construction of dams like Bhakra and Nangal, which irrigate extensive

crop areas. The power produced at Mahasar lights many cities and runs many factories and mills. The weight saves big buildings and forts from earth-quakes and from assaults of enemies. Weight is very helpful in purifying metals. The heavier substances settle down and the lighter substances remain up. It is weight which enables huge pillars to survive for centuries. It is on account of weight that men and their houses are kept down from flying up. The weight preserves gold and silver coins for a long time, and it is due to weight that the instruments made of steel last so long.

4. Hardness—It is the contact with fire which gives hardness to the earth. Necessary movements take place on account of God. A car has the capacity of movement but it requires a driver to move it. The earth is also an inanimate object. It possesses the property of movement but requires a directing intelligent power to put it into action.

5. Cover or Crust – After the above attributes have developed the proximity of Almighty God helps the formation of the next property, the cover or the crust of the earth. It is the transformation of the Tamas Guna of the earth tan-matras. The crust covers the substance under it and makes it invisible. The animals also utilize the crust for protection against stronger animals and take shelter in caves. Snakes and scorpions also hide themselves in holes. Wolves and Jackals also resort to similar methods. Petty animals like mice seek shelter in holes. Lions and leopards hide in caves. Large animals, elephants and rhinoceroses also seek shelter in caves. A man also requires a sort of crust against a stronger man. He requires it for safety against dacoits and for privacy as well. He, therefore, makes for himself a cottage, a house, a palace or a fort. The earth's property of crust led men intuitively to construct underground stores, almiras, boxes and safes. This crust has been hiding diamonds, emeralds, jewels, gold, silver, iron and copper in the womb of the earth. The crust keeps also large coal mines and patroleum concealed from our view. The crust of the human body is the skin which keeps flesh, bones, marrow, blood, urine, excreta, nerves and arteries hidden under it. This creates pride of the beauty of appearance. Thus the crust which is a property of the earth takes countless forms. This leads us to realize the presence and power of Brahma in all forms of the development of matter.

6. *Cracking (Vidarana)*—The next property which developed in the earth was its capacity for cracking, opening etc., technically called

Vidarana in Sanskrit. It developed on account of the earth's contact with fire. The uppermost part of the earth had gradually cooled down and hardened. The interior of the earth is not liquid. It breaks the crust and comes out. The various forms of earth like vegetables break the earth's surface and come out. The tree is called Vriksha in Sanskrit because it breaks the surface. When the pieces of rock fall down from hills they break the earth's surface. It breaks because it possess the property of being broken. This property facilitates the construction of tanks and canals. It enabled the people to build the Suez Canal which joined the two seas. The construction of trenches and defences of cities is made possible by this property of the earth. It is this property which enables us to build underground stores, lay pipe lines and underground wiring. They climb high mountain peaks. The Ganges descends from Gangotri, flows through the mountains and sanctifies the plains of India. Foot paths have formed on the sky-high mountains from where men collect medicinal herbs. Tube wells have been made in the deserts which have converted the arid, sandy areas into green fields. Tunnels have been constructed across mountains. Earthquakes take place, molten lava is thrown up and then water gushes out and saves the earth. The cracking property of the earth is both destructive and protective and enables man to work out the effects of his past actions. In all these forms and actions we should try to understand the power and presence of the Almighty.

7. *Dryness*—Inside the earth there is heat and outside there is the sun. Thus the baking action goes on perpetually on it. This imparts dryness to the earth. When the watery portion dried up, deserts appeared. Large quantity of water sinks in the earth every day, and turns marshes into dry ground.

8. *Contraction*—The earth possess the property of contraction, which accompanies dryness. The earth expands due to the presence of water and fire. We see that the branch of a tree is thick, but, when dry, it contracts. This applies to grapes, figs and vegetables and also to clay and metals. The rails are a part of the earth. They expand due to heat and contract when heat decreases. This is why a small space is left between two rails.

The earth can also be dug out. Fire and water do not possess this property and if you dig into them, in no time they resume their original condition but the earth can be dug and vegetables can be sown into it.

9. *Power of support*—The properties of the earth have developed gradually in course of ages. When it reaches its final stage of development the Almighty, in his infinite mercy, gives it power of support. Hence countless beings are supported on it. The earth nourishes and feeds them. The vegetables, human beings, animals and insects support themselves on various things of the earth. The multiplicity of the beings is so great and bewildering that we cannot have any complete idea of them. The 'Puranas' say that their number is 84 lacs. Modern botany however, tells us that they are 54,000. All these beings live and enjoy on this earth. We know that a man, with a family of even 5 or 10 members, sometimes finds it difficult to maintain them. But this mother earth has been feeding and supporting innumerable beings on herself.

The head of a family can look only after the comforts of his family but the earth supports all and has been doing it for ages. How the birds happily fly in the sky and the sea animals enjoy themselves in the deep waters ! This universe is marvellous. It contains countless number of heavenly bodies. A few of them are so distant that their light, though travelling at unimaginable, fast speed since the creation of the universe has not yet reached us. All this is controlled by the great power of Almighty God who is all-pervading. It is the duty of a Yogi to realize the greatness of God in this property of the earth.

10. *Kshma*—The earth supports all because it possesses the quality of foregiveness. The heavier the weight an individual lifts, the greater would be his power of fore-bearance. This earth supports all the beings. Who can, therefore, imagine the magnitude of its power of fore-bearance ? This is why our ancestors called the earth also by the name of Kshma or fore-bearance.

The weight of the earth is tremendously heavy because it supports a very very large number of human-beings, vegetables, animals, seas etc. Though it seems childish to feel surprised how under this tremendous weight the earth does not fall down or does not fly up, yet we should ponder and try to understand what power, after all, controls this mighty affair.

Storms come and transform some surface of the earth, up-root trees, wipe off cities, but how great is this mother earth! With all these changes and disturbances it remains unperturbed.

11. *Sarvabhogyatva*—It is the mercy of God which provides on this earth things of enjoyment for all. The earth provides space to all the beings who evolve. Here it is that man has to bear troubles or enjoys happiness. Here we witness warm winds and snowing simultaneously. On it here is winter and there summer. There are high mountains and deserts, rivers and fountains. The earth in fact nourishes us like a mother, feeds us like father and looks after us like wife but when necessary punishes us like a jailor.

We have seen that the earth develops in course of its creation, eleven properties mentioned above and at each stage of its creation, it was the presence of God which gave it necessary urge. When the earth has assumed the form which could support life, then the vegetables, medicinal herbs and the trees appeared. They were followed by birds and animals. After them came great souls which had been liberated from the cycles of births and deaths but which after the termination of their period of emancipation had to return to the earth and also those which lapsed from their course of yoga. These assume human bodies by mere desire. After such human beings have appeared, the reproduction starts and souls appear in men and women.

To begin with the particles of the four elements combine to turn the earth into gas and it moves on in space. This state lasts for millions and millions of years. The main elements are the air and fire which cause movements. Water and smell or earth are undistinguishable. Then the gases assume the form of liquid which is broken into countless bodies. The gaseous state of each body then turns into the state of lawa and mud and the actions of the elements then determine forms, weight, stability, hotness and other qualities.

The stars which are visible in the sky cannot possibly be counted and the distance of one from the other is immeasurable. These bodies are perpetually moving in the sky. In course of time they cooled down and became habitable. The heavenly bodies which are yet very hot, and where the air is yet violent are not yet fit for beings. Of these bodies some are less hot than others. Like the sun of our solar system there are other suns equally big or considerably bigger. They threw out large pieces of hot matter to distances of lacs of miles. Their number is not yet known and not likely to be known. The whole universe is cosmic earth and the earth we live on is just a part of it. All these heavenly bodies are connected with Prakriti. The Prakriti evidently exists in proximity of God. The movement in these bodies has come from God.

The Yogi should realise the presence of Brahma in the various stages of their creations. A Yogi must try to see the process of creation through Samprajnat Samadhi. He should perceive the Brahma in the earth and the space and in the various heavenly bodies.

The Knowledge of Earth

A part of the sun broke off from it and began to form the earth. The gaseous state changed itself into liquid lava, which in course of time became marsh and mud and finally it became hard, and the clay, stones and deserts appeared. It further cooled down and became habitable. The divine power keeps the interior of the earth constantly active. If the mind is concentrated on it, it will witness rivers of water, fire and wind, as also gases running inside. There are mud and lava, hills and rocks and also huge crevices. The terrible gases working inside disturb it and cause its movement. The liquid objects inside are forming into gold, silver, iron and copper and also coal and other articles like lead.

It is the internal hot liquid which causes earthquakes and great seismic changes. The mountains sink inside and seas and lakes appear. Sometimes mountains come up and sea water sinks into the interior. The terrible disturbances inside the earth caused by fire, air, water and gases also make the earth move on its axis.

Why the Earth Revolves

The revolution of the earth round the sun is caused mainly by the sun. It moves regularly in its orbit. It is because the sun which has power of attraction keeps it in its place. The objects which are in the interior of the earth and give it movement exist in an inmeasurably large quantity inside the sun also. Therefore, the sun possesses so much heat and power of attraction. The heavenly bodies also move about the sun in similar manner. Those of them which contain a larger quantity of matter inside attract the smaller body towards them. Thus all the bodies are kept in balance.

Circumference of the Earth

The circumference of the earth is 25,000 miles and its diameter is 7926 miles. Onefourth of the earth is land and 3/4th is water. The distance from the earth to the moon is more than two lacs of miles. As the earth broke off from the sun, so in the dim and distant

part the moon broke off from the earth. In size it is one-fiftieth of the earth. The earth gives 13 times as much light to the moon as the latter gives to the earth. One eighth part of the earth is covered with snow. The weight of the land part of the earth is $5\frac{1}{2}$ times more than the weight of water. The earth moves round the sun at the speed of 19 miles per second. The light of the sun takes eight minutes to reach the earth and travels at the rate of 49,000 miles per second. At the time of the Pralaya or dissolution, heat 12 times that of the sun would appear. The earth takes 365 $\frac{1}{3}$ days in completing its revolution round the sun. The moon completes its revolution round the earth in $29\frac{1}{2}$ days. The sun is at a distance of 9 crores and 30 lacs of miles from the earth and rotates once in 27 hours. The mass of the earth is 1/21300000th part of the sun. The air exists upto 25 kos above the earth, and further on it becomes rarer and rarer. The earth is surrounded by seven covers—1. seas, 2. vayu, 3. clouds, 4. rain, 5. another kind of air, 6. still rarer air, 7. rarest air. They help the earth to move.

One cover overspreads the other, and collectively they all help the movement of the earth. The seven covers of air are described in a very beautiful manner in the Brahmanas.[1] The Taitariya Brahmana says that there are seven airy covers round the earth. There are similar covers round the other heavenly bodies also. These covers are rare or thick according to the heavenly body which they envelope. At the time when the creation starts, all the airy covers are in a subtle form. As the creation proceeds they become grosser and grosser. The Brahmana seems to mean that every cover consists of seven sub-covers and each cover is about eight miles thick. The cover nearest to the earth is the most essential food of the beings. As we go higher and higher the life giving element of earth decreases. The attraction of the earth exists upto the distance of 239 miles. According to the Taitariya Brahmana the earth has 49 envelopes and where they end the envelopes of the other heavenly bodies begin. They help the heavenly bodies as the 49 envelopes help the earth.

Like the airy envelopes of the earth, there are envelopes of water and fire also in equal number. The eye of an advanced Yogi

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१—सप्तहि मारुतोगणः । सप्तगण वैमारुतः । सप्तसप्तहि मारुता गणाः ।
(तैतिरीय ब्राह्मण १-६-२-३ । शतपथ २-५-१-१३)

sees all of them clearly. The envelopes cover up Brahma. This is why every individual cannot realise Brahma.

We have described the Satvik, Rajas and Tamas forms or colours of the earth, but the Veda refers to many colours. It refers to the earth as of brown, black and red colours and also as of all colours.[1] The fire is said to be multicoloured. The colours of the various objects emanate from fire.

When the shadow of the earth falls on the moon a lunar eclipse takes place. When the moon comes in between the earth and the sun then a solar eclipse occurs. The heat of the sun reaches the earth in a mild form because the light of the sun has to pass through three mandals called in Vedic literature—Aloka mandal, Varuna mandal and Ghata mandal. The Aloka mandal is visible only on occasions. It is so bright that it can be visualised only at the time of a solar eclipse. At that time the shadow of the moon covers it and its heat becomes mild.

The earth possesses the quality of contraction and expansion which occur twice in 24 hours. Inside the earth there is a hollow space which is full of gas. It is not thick and hard. These two properties of the earth indicate that the divine power is working in its interior and causing the two phenomena. Every earthly object possesses the quality of contraction and expansion but in respect of the earth they cause movements and developments. These two qualities of the earth are, therefore, called its inhalation and exhalation. Some writers hold that the earth possesses a soul. As a soul assumes the form of a tiny insect or of a huge whale, so it might have assumed the form of the earth. But we do not subscribe to this theory.

The Petrol in the Earth

The theories of the scientists regarding petrol in the earth appear baseless to us. They hold that petrol is produced out of insects and plants inside the earth. They existed in great abundance on the earth in distant periods and were then covered by the silts at the bottom of the seas or at the deltas of the rivers. This stratum produces petrol. During that period there were huge forests which the rivers carried into the seas. The accumulation of the animals and plants produced hydro carbon and later on petrol which entered

१ – बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवांभूं पृथिवीम् (अ० १२-१-११)

due to heat, the hills, crevices and holes and remained closed for ages like water inside.

These theories are only imaginary. The earth produces many things in its interior. Why should it then the production of petrol require animals and plants which obtain their substance from the earth itself. The natural property of water is oily. It is this property which we find in the petrol. The smell it contains is the property of the earth. The constituents of petrol are smell, water, fire and air. It is their combination which produces petrol. The constituents are present in the petrol. Like other objects formed inside the earth, the petrol also is formed. This process is actually visualised in the state of Samadhi.

The coal in the interior

There is a wrong theory about coal also. The scientists say that for many many years in distant past the forests of the earth caught fire and continued to burn, and changed into coal. But coal contains the black oily substance. Where does it come from ? They have no answer to give. Besides every year crores of maunds of coal is being excavated and for miles there are hills of coal inside the earth.

We have realised that the fire, air and water inside the earth are combined and form coal hills. Similarly there are hills of mica and iron and other metals. Such formations are going on in other heavenly bodies also. The scientists are also Yogis who are engaged in discovering the knowledge of the interior of the earth. Hence one day they will be led to realise that some supreme intelligent power is the cause of all these changes.

Physics is making great advances and the knowledge of the interior of the earth is fast progressing. The mineral objects are being excavated in large quantities. If the scientific progress is not stopped by some destructive world war the time is sure to come one day when the quantity of the minerals would be exhausted and the earth would cease to benefit humanity.

There is a story in a Purana that in distant past minerals were once dug out in a great quantity from the earth. Perhaps that age was also an age of science like the present one. If the digging continues, the quantity available will decrease and the scarcity of minerals will be caused. As a result the earth would be barren for a very long period

and in the absence of necessary minerals people will get on with great difficulty. As purgatives weaken a man, the excessive excavations will stop the production of minerals.

Those who believe in the theory of evolution or are of the view that man has evolved from monkey and has gradually become civilised should be asked why the power which created monkey was unable to create man, and why further evolution has stopped.

In fact in this age many baseless theories are being propounded. But as science is advancing fast, human intelligence also is developing greatly. The scientists would, therefore, come one day to the right conclusion. The present age is the age of machines. The man thinks that there is nothing which machines cannot do. It is increasing the pride of man and this may cause a great destruction. Only when man realises the truth and becomes humble and polite, then alone peace and happiness would reign.

When we dig in we get water almost every where; at some places it being deeper than at others. There are subterranean seas, lakes and currents. At their bottoms is earth consisting of clay, metals and rocks, which form the second surface of the earth. Still deeper there is the third surface in the form of lava, ever boiling. The baking process turns lava into rocks and metals. This surface is at certain places several hundred miles deep. At certain regions it is not so deep. When the lava becomes cool and turns into sand, rocks or hills, it can hold water on itself. The seas, rivers and lakes exist in the surface thus formed. The ocean at certain places is as deep as twenty miles. Below it is lava and still below is gas which makes the lava and continues to throw it up and creates all objects and metals inside the earth. The coal, sand and clay thus formed cool down in course of time and become habitable by man. The gas inside the earth supports and balances it and causes it to move.

When the earth broke away from the sun, it was in the form of gas which now exists in its interior. The earth took millions of years to cool and become habitable. Its original form still exists in its interior gas and possibly it will continue to exist till the earth is dissolved. The gas is so hot and powerful that the hardest matter is melted and turned into gas by it. The gas ball in the interior has a diameter of thousands of miles. The sun is at present in its original gasous form and we do

not know how long it will take to cool down and become habitable like our earth. When it reaches that stage, it will have very little of heat, light and power of gravitation. This will present a great difficulty to the people of the earth. Grains, medicines, vegetables and trees will not flourish because the sun will have lost its heat, due to the absence of which these things would not ripen and life will become impossible. It is most likely that the earth will become like the moon. By the time the sun becomes cool and habitable, the gas inside the earth will also cool down. The transformation of objects which is going on inside the earth due to heat and fire will come to a stop and nothing will grow on its sufrace. The earth will become devoid of life and desolate, and the sun will become like the earth and life will begin to develop on it. It will last till the time of reabsorption. But we can visualize the possibility of people coming from other heavenly bodies to live on the earth, as the people of the present earth are trying to reach the moon and live there.

The surface and the strata of earth are thus described in Atharva Veda. The surface of the earth consists of sand, clay and powder. Below it there are rocks and clay mixed with several matters, The third layer is formed by rocks and inside it there are other objects. The Rig Veda[1] refers to seven strata of the earth. It says that the All-pervading resides in the interior of earth and creates changes and disturbances in the seven earthly strata which causes strange actions. This is why the earth is perpetually changing. The earthquakes take place and several kinds of metals are formed. The word Deva in the line translated refers to God, scholar or earth goddess because they protect the people.

The line describes the seven strata. The first three from the exterior below are gross and described in the Atharva Veda. Further below them there are four layers which are in the form of elementary fire, gases etc., which help the movements of the earth and cause disturbances. When the immediate proximity of God causes changes in the earth then seven kinds of transformation take place. They are called (1) Tatati, (2) Sphutati, (3) Kujati, (4) Kampati, (5) Jvalati, (6) Rudati and (7) Dhumayati.

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१. अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्तधामभिः । (ऋ १-२२-२६)

1. *Tatati:*—After having reached development the earth rises up. The rising is of two kinds (i) ordinary, which takes place twice in twenty-four hours, and (ii) Extra-ordinary, which appears in forms of earthquakes, lava, fountains, volcanoes etc.

2. *Sphutati:*—When the earth breaks open, lava and fountains appear and some parts of it go down. The volcano of Kangra is an example.

3. *Kujati:*—Rumbling sounds are heard and earthquakes take place.

4. *Kampati:*—When earthquake tremors occur then cities and mountains begin to tremble and houses collapse.

5. *Jvalati:*—Burning flames rise up from under the earth as they do in Kangra in the Punjab.

6. *Rudati:*—Molten lava, hot clay, oil and fountains appear on the surface.

7. *Dhumayati:*—Smoking gas rises up from under the earth or hot springs appear which give out very thick and smoky vapours.

These seven transformations of the earth are often visible, but a Yogi in his Samprajnata Samadhi should perceive these seven layers and see how the transformations take place. Simultaneously he should also try to realise the power of Brahma without which these tremendous changes cannot take place.

Controller of All

All the heavenly bodies and the space left unoccupied is pervaded by an intelligent power which is smaller than the smallest and greater than the greatest. It is this divine power which controls the whole universe. The maker of a machine watches it functioning. The machine works of itself. Its maker just sees its working. He interferes only when something goes wrong and it stops working. Then he sets it right. But the Prakriti is not like a machine. It is complete in itself. Brahma is necessary to set it in motion and this is done just by his presence. Further on, Brahma only watches it working. The Jiva enjoys or suffers or is liberated through Prakriti; and Brahma does not at all interfere in this process. For the good and bad actions of Jivas, Brahma is not at all responsible.

As the car moves on under the control of its driver but contains in itself the capacity of moving and the driver only directs and controls

its movements, so does the vehicle of the earth move on under the force of gas, fire and air. The earth-quakes are also caused by these objects and the earth moves on account of them. Its movement is helped also by the power of gravitation of the sun. All this goes on under the superintendence of the supreme self. In order to explain this action, it is generally pointed out that the Brahma is the author of the entire phenomenon.

Question—Why don't you regard the sun as the controller of the earth ?

Answer—The question will then arise as to who moves the sun and if you say that another sun should be doing it, then again it would be asked who moves the second sun. Then perhaps you would say that the Prakriti itself must be doing it. But then would it not be asked as to who moves the Prakriti. Ultimately you will stop at Brahma. It is his immediate presence which causes the movements and transformations in the earth. It is Brahma which keeps the whole universe under his control as the driver controls the car.

Who is Entitled to Realise Brahma

Only such a Yogi can realise the great intelligent power of Brahma in the gross form of this earth as has perceived the self in his gross, subtle or Karana body and has realised the soul with his intelligence which is capable of understanding the secrets of nature. The intelligent power of Brahma resembles that of the self. As the Yogi realises the soul in his body so does he understand the presence of that great intelligence in the gross or cosmic form of the earth. The Vedas and Upanishadas, therefore, describe the earth as the great (Viraat) form or body of God. The Brihadaranyaka Upanishada says, "that which stays on the earth, pervades the interior of it, whom the earth does not know and who causes the earth to move, is your all-pervading immortal Brahma. It is your liberation."[1]

A Difference between Self-realisation and Brahma-realisation

When for the first time a Yogi visualises the Brahma in the earth, he feels a great surprise, because when he had realised the self in him he thought that he had realised what was realisable and he prided in his

१ यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो, यं पृथिवी न वेद, यस्थ पृथिवी शरीरम्,
यः पृथिवीमन्तरो यमयत्वेय त आत्मान्तर्याम्यमृतः (बृहदारण्यक ३-६-३)

knowledge. When he realises the presence of Brahma in the great earth element, he is lost in wonder because the difference seems to him to be immence.

Difference between the Realization of the Self and the Realization of the Supereme—Self

When a Yogi perceives the Brahma in the earth element he feels astounded. He had realized his self and felt gratified. He was proud of his achievement. When this Yogi casts his eyes at the limitless space and the huge objects, then naturally he is inquisitive to understand the Brahma pervading them and he is baffled and realises that what he had so far been able to know was very insignificant. What a difference between what he has known and what he has yet to know! His knowledge, he thinks, is like a fire fly when compared to the sun or like a drop of water compared to a great ocean. Self now appears to him infinitely small and Brahma pervading the universe appears immeasurably great.

The region of the soul is the human body, the heart is smaller than the body and still smaller than the heart is Chitta. But the greatness of Brahma in the measureless universe is inconcievable, in fact an atom cannot be compared to the universe.

Knowledge of Brahma in the Second (Swarupa) Form of Earth

The eleven properties of the earth which we have already described are always present in it. They are not separable or alienable. These properties exist not only in the earth but in the various objects also which are formed of the earth and are part of it. The countless beings and inanimate objects share the earth's properties of form. A brick has a form because the earth possesses it, and the brick gives forms to the buildings, wells, pounds and bridges etc. This property of form resides in the earth and also in the various objects formed out of it. This property exists in the earth alone. For instance it is not possible to make an elephant, horse, camel, man and fish etc., out of water or fire, air or space because these elements do not possess the property of form. They are not of the class of earth.

When water becomes solid ice it does assume form and out of ice other objects having form can be made. It is because ice is now not water. The water contains the element of fire more than ice does.

When fire in water decreases the property of form which belongs to the earth comes also in water and hence the ice acquires the capacity of assuming many forms like the earth. The property belongs to the earth and then it is imparted to its objects. There is no difference between the property of the whole and the property of the part.

The properties of form etc., are common to the earth but they are not shared by the remaining four elements, water etc., The combination of the general and the particular is the Ayuta Suddha Samudaya. It forms automatically and requires no agency. The general and the particular properties exist in an object due to Swarup Sambandha or form relationship. The properties of the objects are related to the properties of the earth and the two are indistinguishable. The earth has eleven properties, form, size, weight, hardness etc. These are inseparable from the earth. If the earth is there, size must exist. The properties like size etc., are the forms of the earth.

The properties of form etc., are common to the earth and its objects but they are not shared by the remaining four elements, water etc. The combination of the general and the particular is the Ayuta Siddha Sambandha. It forms automacically and requires no agency.

Question-Do you think the object and its property are an inseparable entity like a grove of mango or apple trees or an association of men ?

Answer—No, we do not think so. The grove consists of trees each possessing the same properties. The grove or association is, therefore, not an entity, because every object is separable. Even when some trees and some men are taken out the grove or the association continues to exist.

The grouping is of two kinds (1) Yuta Siddha and (2) Ayuta Siddha. Yuta Siddha is a group consisting of separate objects. Originally every object has a separate entity, and even when they meet certain distance separates them. A grove of trees or an association of men is such a group. In this kind of group the constituents are separate. The trees of the grove are separate and so are the persons or members of an association. The grove survives even after some trees are cut down, and the association continues to exist

even when some members have left it. (2) Ayuta Siddha—In this case the members are not separated. When they come together no distance exists between them. They are one like a tree or a body or a particle. The branches, the trunk, the fruits, the flowers and leaves of a tree; or the head, mouth, hands, chest, stomach and legs of a human body are not separate parts. They are all integral parts of one object. If the branches, leaves and trunk of a tree are separated, the tree goes out of existence. Similarly if the head, hands and other limbs of the body are cut off, the body is no longer in existence. Hence the object and its properties are inseparable, and the two combined are called Dravya. This relationship of the object and its property is called Swaroop in Yoga and Sankhya, Samavaya in Nyaya and Vaishashika and Tadatmya in Vedanta. The presence of all intelligence power should be realised in the inseparability of the earth and its properties already described.

Knowledge of Brahma in the Third (Subtle) Form of Earth

The stage from which the earth has developed is its subtle form. During the age of the formation of the earth, the material cause was not only the particles or tanmatras or the earthly elements, but the water, fire, air and space also contributed to its formation as accessary causes. Ordinarily all the five tanmatras of the five elements were inextricably united in bringing the earth to its present form. Thus when the causes completely combine, the earth comes into existence in its elementary form. The relation between the smell tanmatras and the earth, the former being the cause and the latter the effect, indicates the subtle form of the earth. The process which begins the transformation is wonderful. The power of complete concentration (Samyama) which is the result of Dharana, Dhyana and Samadhi must be directed towards understanding this transformation. The Yogi will see through what stages the transformation took place and how finally the earth assumed the form of Mahabhuta. The directing principle in this age of transformation was the Brahma, because the inanimate object, even though possessing a certain tendency to move, cannot in all respects make a regular and systematic movement unless guided by some power.

With the proximity of the Brahma, the smell tanmatras (earth element) come into contact with water and other Mahabhutas. The time,

measure and process of this contact is regulated. Without such regulation the contact would not give the orderly results. For the construction of any building a plan is essential. No house can be built unless its material is intelligently handled. The systematic combination and fusion of the different types of material is the soul of the architecture. The creation of the universe depends on the presence of some intelligent power. The proper contact and combination of the five Mahabhutas brings into existence all the succeeding creations. Of the several roads leading to different directions, the proper one has to be selected to reach one's destination. The Mahabhuta of earth would not have come into being if the measure, time and method of the combination of the Mahabhutas had not been properly and intelligently thought out. The tanmatras are all incapable of making any plan themselves. It is under the direction of some power that they come into correct contact with each other.

The contact of the earth tanmatras commenced first with water. This imparted to the earth Mahabhuta the property of taste. This is why the earth is called rasa in Sanskrit. "Rasa means an object of or containing taste." The small tanmatras (earthly element) when mixed with water appeared in the forms of kerosene oil, petrol, and similar articles and when the small tanmatras became solid, saffron, musk, camphor, sandal etc. appeared.

Later on, with the proximity of Brahma as the efficient cause, fire also began to come in contact with the earth element. As soon as the contact of fire commenced the form began to appear. This always happens when fire combines with anything. So far the small tanmatras were the object of smell and taste only, but as soon as the element of fire combined with the tanmatras of earth (smell) and water (taste) the result became the object of sight as well. In the earthly tanmatras forms and different colours appeared and latei on men, animals and birds as well. This variety of forms has its source in the all pervading power of Brahma.

The combination of the smell tanmatra with the tanmatra of water and fire gave only an incomplete form to the earth which could be smelt, tasted and seen but the creation had not yet become capable of being enjoyed. The smell, taste and sight do not make the scheme of enjoyment complete unless touch also unites with the combination. Brahma's presence brings air in contact with the combination already

formed and as soon as this happens the touch begins to be felt. This contact of air was neither cool nor warm but when it came in contact with the earthly tanmatras it underwent a change. Whereever the earthly elements contained more of fire there the air was hot and whereever there was more of water, the air became cold. In the later stage of development this new property was helpful in earth's productivity. The air has access everywhere; hence touch began to be experienced every where on the earth, more or less. Cotton, velvet and flower etc. are soft to touch. The human body also feels the touch at every part of it. Our skin which feels it is the product of air and all the soft objects which give pleasant feelings when touched have come into existence due to air.

The objects which contain a larger quantity of air are soft to touch, and, where there is a little of air, equally pleasant feeling is not there. When the stone is touched it does not create any pleasant feeling, because it contains practically no air. This property of touchableness determines the value of the objects. The greater the feeling of touch the greater the value of the object touched. This property of touch dominates the clothes, furniture, houses, grassy plains, marble, ivory, iron, silver, gold and the like objects.

The complete coalescence of the three elements and the earth element created the Mahabhuta but it lacked the pleasure of sound or speech. Till it was added the result could not be enjoyable and the bondage and emancipation could not come into existence. Hence the space tanmatras coalesced with the combination which had already been formed, and then the whole creation which had already been formed and then the whole creation became the means of bondage and liberation. This was possible because Brahma was pervading and its presence was directing everything. The Prakriti now appeared all-vibrating. The enchanting and provocating sounds began to be heard. We hear the sweet sound of musical instruments. Where does it come from? Clearly enough it is the product of the combination of the space element with the earth element. In the human body there are ten kinds of sounds called Para, Pashyanti, Madhyama, Bakhari etc. This space element, when combined with the earthly element imparted to the animals, birds, insects and reptiles, the power of expression. The complete and inalienable combination of the five elements created the subtle form of earth. The earthly tanmatra then passed through the stages of Dharama, Lakshana and Avastha and adopted the gross form.

The smell tanmatra transformed themselves into subtle earth. The samadhi enables the Yogi to understand how the intelligent power of the Brahma directs the power of creation from the most elementary state onwards. The Yogi has to make an effort to visualise the hand of Brahma in all these movements and transformations.

It may be noted that the teachers of Yoga philosophy hold that there is an inseparable connection between the object and its property and in this the Yogi must realise the presence of Brahma. This must be the object of his quest. The real intellect capable of understanding the complexities of creation appears in the samadhi. With this as his instrument the Yogi grasps the subtle formations and in them the subtlety of Brahma.

Knowledge of Brahma in its Fourth (genealogical) Form

Now we will explain the genealogical relation of the earth Mahabhuta with the primordial Prakriti. In its final form the earth becomes the cause of the bondage or liberation of Purusha. Originally the earth is inanimate. The inanimateness is called "Tamas." The knowledge and movement in Prakriti are created by the proximity of Brahma. Knowledge and movement are the created properties of Prakriti and inanimateness is native to it. With its nature (inanimateness) and properties it passes through transformations and reaches the stage of earth Mahabhuta. It is in the very nature of Prakriti to undergo transformations. The various transformations indicate the genealogy of Prakriti. 'Anvaya' in Sanskrit is genealogy.

The earth Mahabhuta is the result of smell tanmatras, and the latter are the result of cosmic 'Tamas' and 'Ahamkara,' The cosmic tamas ahamkara is the product of cosmic great 'tamas'. The latter has emanated from the primordial nature or Prakriti, which is eternal, without birth, and ever existing. All these changes or transformations occur due to the presence of Brahma. The inanimate primordial nature is incapable of any change by itself. Along with the knowledge of these changes the aspirant should acquire also the knowledge of Brahma due to which the changes take place.

The properties which exist in the cause are transmitted to its result. The main property of nature is inanimateness which manifests itself in fullness in its result, the earth. The 'satva' and 'rajas' which

are the transformations of Prakriti are dominated by 'Tamas'. Hence the knowledge and movement which are the qualities of Prakriti are not generally known.

The earth and the numerous heavenly bodies are the elaborations of the earth-Mahabhuta. They are moving constantly. The visible universe is also making an endless movement. The sentient beings move, trees grow and mountains rise. This is the characteristic of the primoridal Prakriti, and inheres in its transformations.

Along with the knowledge of successive changes, the Yogi should simultaneously acquire the knowledge also of the divine intelligence on account of which the changes occur.

Question-The Prakriti, as a cause, changes itself into grosser objects. Is its original form thus destroyed ?

Answer-Nothing, according to us, is destructible. Only the quality, characteristics and the conditions undergo a change. From the cause they descend to effect.

If you admit that the cause is destroyed, you will also have to admit that something comes out of nothing. An ass has no horns. But the non-existence of horns should produce horns, because we have supposed that something can be created out of nothing, but this cannot take place and shall not take place.

If a cause does not exist, no effect can be produced. The effect must be preceded by its cause. We, therefore, hold that one object is transformed into another. The yarn changes into a cloth, the clay into a pot and gold into an ornament. There is yarn in the cloth, clay in the pot and gold in the ornament. What changes is the property, or characteristics or conditions.

1. Change of Property—The three examples quoted above belong to property. The yarn was originally in the form of thread and was called as such. By weaving, it became cloth and was no longer the yarn and we cannot call it as such. It gave up one property that is the property of yarn and acquired another property, the property of cloth. This process is called the change of property (Dharma-Parinama).

2. Change of characteristics—This change takes place due to time. Characteristics enable us to distinguish one object from another.

To make one thing out of another takes time. Time is, therefore, the distinguishing feature. The form of cloth was hidden in the yarn before weaving. Till the cloth appears it exists in the future. When cloth is woven it belongs to the present. and when it is unwoven then it will belong to the past, not to the present. Hence the cloth exists in the past, present and future in yarn. Thus there are three changes in the property of the yarn. The future change, the present change and the past change.

When we say the cloth will be woven it belongs to the future. When we say the cloth has been woven, it belongs to the present. When we say the cloth is unwoven it belongs to the present. When we say the cloth was woven it belonged to the past.

The Change of Conditions

An object changes every moment. A cloth, a pot or an ornament undergoes change constantly and becomes older and older with the passage of moments. This is called change of conditions.

The three kinds of changes described above always go on in the earth. The earth Mahabhuta is always changing. This change is directed by Brahma. In every phase of change, we should, therefore, try to realise Brahma.

Knowledge of Brahma in the Fifth (usefulness) Form of the Earth

The fifth form of the earth is its purposefulness or usefulness. It is the means of enjoyment and suffering as also of liberation or salvation.

The earth Mahabhuta supplies all enjoyments and sufferings. The Jivas get the fruits of their good or bad deeds from the earth Mahabhuta. The desirable and undesirable fruits emanate from attachments and both are the cause of the bondage of the Jiva. They keep it entangled in the cycle of birth and rebirth. The knowledge of distinction between the Purusha and the Prakriti gives liberation, but the fruits of the past deeds block the way to this knowledge. The undesirable fruits are evidently the source of sorrows and troubles.

Without the true knowledge of Prakriti, it is not possible to obtain the knowledge of Purusha and Prakriti. As the Prakriti is the cause of such knowledge, it is the means of salvation also.

The earth contributes to human sufferings and happiness and also to liberation. It supports the noble and the evil both. With its many qualities and activities it nourishes and nurses all beings. To suffer or enjoy according to their deeds, all Jivas come to the earth which produce many objects of enjoyments. It grows edibles to satisfy hunger or to cause pain if they are misused. The diamond adorns a man and also kills him.

The good and bad both live on the surface of the earth and all the elements exist in its interior. Water, fire, air and space are all in its womb.

Yogis, learned men, good people and worldly people make objects of enjoyments out of it and become masters of great wealth. For the bad people the enjoyment is almost nothing. They only suffer.

The purposefulness and usefulness of the earth are for all the sentient beings. It is both benevolent and malevolent. They may enjoy or suffer (the consequences of their actions) and get liberation. We cannot be too grateful to God for his favours that he showers of his own will.

The heavenly bodies that crowd the space have formed out of the cosmic earth Mahabhuta. They have come into existence for the bondage or liberation of the human beings.

According to what is known as Sthali-Pulak logic the knowledge of a part of the cosmic universe leads to the knowledge of the whole. The vision of a Yogi goes beyond and passes through everything and enables him to acquire knowledge of every heavenly body. The yogic vision like the rays of the sun, penetrates everything.

The Power of a Yogi climbing the Sun Rays

Pandit Atma Ram of Amritsar had great affection for me. He was running a girls' school at Baroda. Whenever he came to Amritsar, he used to pay me a visit. One day he gave me eye-witness account of

a Yogi in the Bharatpur State. The Yogi lived at a distance of 25 or 30 miles from Bharatpur in a forest. The President of the Bharatpur Arya Samaj did not believe in the chapter on yogic powers in Yog Darshana. At that time Shri Atma Ram was delivering, at Bharatpur, a series of lectures on Yoga Philosophy. The President spoke about the Yogi to Shri Atma Ram. Then both of them went to the Yogi taking a match box with them. They said to the Yogi, "Please either demonstrate one of the powers described in the chapter known as Vibhuti pada or burn this book to ashes." The yogi said, "I cannot treat so contemptuously and disgracefully the book which has been my guide."

The President said, "If you cannot insult the book, show us some yogic miracle."

The Yogi said, "Yes, but you will have to stay here during the night." The President, "We will come to you day after tomorrow and stay here in the night." It was summer. We both reached there.

The Yogi said, "Before sun-rise please come and sit at the door of my cottage." They did as they were told.

The Yogi stood in front of another cottage waiting for the sun-rise. When the slanting sun-rays fell on them, they saw the Yogi climbing the sun rays as if he was climbing a wire with his body bent forward. The Yogi never returned to speak to them.

Atma Ram and the President both felt greatly surprised and ashamed. They waited sometime and returned.

Atma Ram related this story to Chowdhri Jai Krishna and said to me, "You are specially interested in Yoga, please go to Bharatpur and see the Yogi and if you meet him, learn how to acquire this yogic power, possibly he knows several other powers."

If a yogi can climb the rays of the sun, there can be no difficulty for him in acquiring the knowledge of the solar or other regions. The Yogi should try to understand the transformations of the cosmic Mahabhutas and utilise it for his achievements and eventually he must detach himself from everything with the help of this knowledge. We have already described in detail in our book "The Science of Soul" cause and effect of the five Mahabhuta elements in their Satvik, Rajas and Tamasik states. Therein we have shown the relations of the elements with the individual soul and also how a Jiva can acquire enjoyment and

liberation through them. Here our purpose is to show how the Brahma is related to the elements. We are referring to the time when the soul had not yet come in contact with the body. Then the beings had not come into existence. Only the objects of suffering and liberation were evolving. The Brahma and Prakriti were co-operating to produce these objects. The subtle and gross objects then became the cause of enjoyment and liberation of sentient beings. The Mahabhutas and the five tanmatras are the material cause of all beings and the Brahma is the efficient cause of the bodies of sentient beings. The Yogi can personally see the wonderful creation of the Mahabhutas and acquire knowledge of their efficient cause but ordinary people should also understand that the creation must have a creator. Man is helpless to create mountains like the Himalayas. Millions of men working for thousands of years cannot build them.

An atheist would say, "it is not necessary to believe in existence of God. The nature itself works. The five elements themselves are busy in creating the world."

If the five elements can create the world without the intelligence of Ishwar then why is it that motor cars, railway trains, aeroplanes and buildings do not make themselves but require human hands. Similarly the five elements cannot create anything. It is, therefore, evident that the world is created by someone who is invisible and we cannot understand it easily. That invisible power is all pervasive. It is this power which directs and regulates the five elements

Two intelligent powers in the human body

Question—If the five elements change and transform themselves with the direction or proximity of Brahma, why cannot we suppose that the human body is also similarly directed by Brahma. Where is the necessity of recognising a separate intelligent power or a Jiva which dominates and directs the body.

Answer—In every sentient being there are two kinds of movements (1) Voluntary, (2) Involuntary or automatic.

1. *Voluntary movement*—to account for the voluntary movements we have to recognise the existence of a soul or a jiva. These movements take place under the directions of the soul. The Jiva is confined to one region. For the directions of the movements it requires

the help of Antahakarana and the organs of sense. The Jiva is considered as an enjoyer and doer. If we do not recognise the Jiva and Brahma both, then who is guiding the voluntary movements. Our organs work because they are propelled by the soul. Hence we hear, see, taste, touch and smell. It is under supervision of the soul that the desire for various actions emanates from the Antahakarana. This force recognises tl e existence of the soul. Brahma is desireless. We cannot impose any desire on him. God is all pervasive and endless. In view of the voluntary movements we have to suppose that there exists a Jiva which is separate from Brahma. Thus we have to admit that two intelligences are working simultaneously. The separateness of these two powers is actually visualised in the state of Samadhi.

2. *Involuntary Movements*—These are constantly going on inside the body. They are called natural. The bones and muscles develope, the skin and hair grow, the blood circulates the digestive organs are always at work; the assimilation of food, the inhalation and exhalation, the development of foetus etc., are involuntary movements and are caused by two intelligent powers. The Jiva and Brahma are both the efficient causes of these actions. The bodily movements take place due to the presence of soul but the involuntary movements are due to the presence of Brahma. As the power of Brahma causes the various activities of Prakriti, so it causes transformations in the human body. In the ordinary movements of the body the Jiva is the efficient cause. The Jiva is too small and limited to direct the action of the cosmic Prakriti. If we suppose that the voluntary actions of the body are also directed by Brahma then we will also have to admit that the Brahma, like the soul, is enjoyer, bound and liberated, which is untenable. The two cannot be equated.

We cannot even suppose that the Brahma is the creator or enjoyer. It has no ahankara. Ahanakara is required by a limited entity but Brahma is every-where. Therefore, he is not a creator or enjoyer. What it wants goes on. The Prakriti does all this automatically.

The soul possesses the intelligence like God. Therefore, to some extent the soul is also responsible for the voluntary or automatic movements of the body. It is due to the cooperation of these two powers that these actions go on. Though the Brahma also is an efficient cause of the ordinary movements he is not the enjoyer. He is only a spectator

but the soul is both an enjoyer and doer. There reside two intelligent powers in the body. If only the Brahma was there, the human body would not be different from earth and would have automatically worked. In that case it would not have been subjected to enjoyment or suffering; and liberation would have been an impossibility. In the human body life pulsates and activity goes on. There are desire, happiness, effort and trouble. This is all due to the soul.

In the visible universe changes are constantly taking place but in it there is no desire and no effort. The movements are caused because the Brahma is present. Brahma is all intelligence but inactive. The Prakriti, due to the very presence of God assumes many forms and seems to be intelligent. But it is due to the pervasiveness of the God that the Prakriti seems to be active, creative and destructive. Prakriti is like a blind cripple and, therefore, requires the help of an intelligent guide. The Prakriti derives strength from Brahma who is the efficient cause of all creation but the Prakriti seems to be acting and capable of movements.

The Prakriti creates the world with its qualities known as Satvik, Rajas and Tamas.

Satvik—The Prakriti has created the sentient beings after it had transformed itself with the Satvik quality. All sentient beings have been created by Satvik quality.

Rajas—Gold, silver, copper and pearls, emeralds etc., are created by the Rajas of the cosmic earth.

Tamas—This quality is responsible for the creation of stones, coal, clay and sand and a large variety of other objects which will last till Pralaya, and are the means of enjoyment and liberation. In the multiplicity of the actions of earth one should see the hand of Brahma and thus acquire the complete knowledge which would lead to complete or extreme detachment. This will bring him salvation.

THE PURPOSE OF THE HUMAN BODY

The human body has been vouchsafed for obtaining the knowledge of self and superself. But man wastes it in the enjoyment of sensual pleasures. He wanders away from the real aim of life and misses his duty.

Among the bodies of the sentient beings, human body is the best. Through it the knowledge of the self and Brahma can be obtained. Man is, therefore, regarded as the supreme animal. But he can justify his position only if he knows as to who he is, whence he has come, where he has to go and what his aim is. But he forgets his life's aim and keeps himself engrossed in worldly enjoyments.

After a boy has received some education, he takes to some work. Then he marries and produces children, brings them up, gathers property and enjoys it. While accumulating wealth, he forgets that he is doing injustice, committing sins and ignoring morality. At last he sinks into death, dissatisfied and leaving every thing here. Where he goes and why he goes no one knows.

This is the general way of all men in the world. A person dies leaving his desires half-fulfilled. The desires are not fulfilled in this life and they are not likely to be fulfilled in future lives even if he is reborn hundred times.

Tell us what is the difference between this kind of life and that of an animal. The animal eats and reproduces, it enjoys all objects like man. In certain respects an animal is higher than man. An animal does not and cannot accumulate for the future. He has no conceit, pride and hypocrisy. It does not exploit. It reproduces and enjoys at stated times.

It may be said that an animal cannot think about its gain or loss, but God has given wisdom to man for doing it. Besides, his understanding developes through his parents, teachers and surroundings. However, man does not ponder on anything. He does not stop to think why God has made him a human being. His body is heavenly. It is the abode of God. Is it then the purpose of this life, only to earn, enjoy and indulge in sensual pleasures, and then die, helplessly leaving everything behind. Scriptures call the human body the city of soul, or of Gods, or of Brahma. It is through it that a man can realise the self and Brahma. The human body is the temple of soul and Brahma. If it is to be used as the instrument of enjoyment, how is it different from an animal body ? Animals enjoy pleasures through their bodies. The sensual pleasures which can be indulged in through the human body are available even to a dog or a bitch or a bull and cow. Then what is the difference between man and an animal ?

In the present age man has become averse to spiritual life and keeps himself immersed in the pleasures of the senses. Day and night he thinks only of such pleasures. He hardly ever thinks that beyond his body there is something like soul. He never feels inquisitive about it. Is this handsome temple of human body given to us to be dissipated in the pleasures of the senses ? We daily see what happens to the dead bodies. Some are consumed to the flames, some are thrown into water, others are buried under ground and yet others are eaten away by dogs, crows and vultures, and yet a man clings himself so pathetically to his body.

Better be aware even now, and acquire the knowledge of self and Brahma through this body, otherwise it will perish like the body of an animal. The animals suffer, enjoy and die. The man will also similarly suffer, enjoy and die. The enjoyments last for a moment. The endeavours to acquire them is fraught with sin, and when the pleasures have been enjoyed aversion follows. It is only during the course of enjoyment that pleasure is felt. Thus the beginning and end both are full of pain, and yet how feverishingly man strives for pleasures. In fact the momentary pleasure which enjoyment affords is pain. It is mere illusion to think that it is pleasure. If just a contact is pleasure and its end is pain, then the contact also should be regarded as pain, which it really is. If pleasures were lasting and endless there was sense in striving after them. But we actually see that sensual pleasures are only transitory and momentary. This is our daily experience. But man is really a great fool that he is in life-long pursuit of sensual pleasures. He follows the will-o'-the-wisp only to perish at last. Yet he feels no shame or contrition. The sensual pleasures are sweet to being but are deadly poison in the end. The deluded man is ever deprived of lasting bliss or happiness.

The Upanishadas say, "Rise and awake, and get out of the darkness of ignorance. Do not waste your precious life in pursuit of worldly pleasures. Try to achieve the true aim of human life." But man never becomes aware of his folly. The pleasures are like a rose plant. It gives only a few flowers but it is full of thorns, which last longer than flowers. Thus the enjoyments contain just a particle of pleasure but are fraught with pain like thorns. Though it is the pain which is for ever present, man always expects to get happiness. How mighty is the power of attachments, which enslaves man.

Oh man, the pleasures and the body are transitory and perishable. Why are you then pursuing them night and day, and why are you oblivious of your duty. You are doing everything for your body and nothing for your soul. God has showered favours on you but you are ungrateful to Him. Do what you have to do before death comes. Death is hanging on your head. One day or the other it shall devour you. You will not escape it. Nothing of what you are gathering will accompany you. Therefore, give up attachment to these objects. Fulfill the real aim of life and realise the eternal light within you. Worship the all-benevolent God, concentrate and meditate on him. He has showered his countless blessings on you. Get up, give up lethargy, and exert to attain Brahma.

The Mundakopanishad says that the Yogi who lacks in physical and intellectual strength, who is lethargic and indifferent and has not practised austerities cannot reach Him. But He who is strong and intellectual, and has no lethargy or indifference can attain Him by the power of his soul. After this realisation he obtains complete satisfaction and eternal peace and perceives Brahma.[1]

The First Gate to the Knowledge of Brahma

We made the study of Mahabhuta earth in cosmic form as our first aim through which the knowledge of Brahma can be realised. As cause and effect this earth is visible to all. Among the gross objects earth is the greatest. But Brahma is greatest from the point of view of subtlety. We can realise the great through the great. The Yogi who wants to obtain the knowledge of Brahma must know the five stages of transformations of the earth Mahabhuta. We have described as to how Brahma can be realised in each of these stages. The Yogi must first understand these five states and their forms. This will lead him to complete detachment. He will realise that the earth is the cause of his bondage, attachment, suffering and enjoyment. Hence it is also the first gate to liberation. Until he becomes completely detached from it he cannot possibly shake off his bondage. This earth Mahabhuta is the abode of Brahma who pervades it like warp and woof. This is, therefore, the temple of God, who should be and can be worshipped and realised through it. Later on he should realise God through other elements.

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१. नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वात्यलिंगात् ।
एतैरुपायैर्यतते यस्तु विद्वां स्तस्येष आत्मा विशते ब्रह्मधाम ॥ —मुण्डको ३-२-४

Chapter III

COSMIC WATER MAHABHUTA

Realisation of Brahma in its five forms

The aspirant has realised or perceived the cosmic earth mahabhuta in its five forms and also the presence of Ishwar in all its transformations. He finds the presence of Brahma in all the effects of the earth elements. The vast earth and the different heavenly bodies, the mountains, forests and the vegetable world proclaim the presence of Ishwar. The existence of God in the gross earthly objects has been understood. But Brahma is subtler then the subtlest. The aspirant, therefore, has to deepen or intensify his samadhi. From the earth element he should pass on to water element which has five forms. These forms have to be perceived in the samadhi and in every form God's presence has to be felt.

The water which we use day and night will now be the subject of our study in samadhi. Its five forms are like those of the earth. They are (1) Sthularupa, (2) Swarupa, (3) Sukshmarupa (4) Anvayarupa and (5) Arthavattarupa. They have been defined in the second chapter. The water mahabhuta must be analysed in Samadhi, so that the subtle forms of water may be understood. Simultaneously the efficient cause of the transformations should be studied. This will give insight into the elements even subtler than water. After meditation a Yogi should enter Samprajnat Samadhi and perceive the transformation of water into its ten successive states and realize the Brahma therein. He should see that through the Savitarka and Nirvitarka Samadhi he can perceive only the gross element. Through the Savichara or Nirvichara Samadhi he would realize Brahma, who is subtler than the subtlest. In the final transformation of water the intelligent Brahma would berealized. The subtle intelligence is the efficient cause of all changes. As you perceived the intelligent Brahma in your internal organ, you will realize him in the change of water into ten states.

Knowledge of Brahma in its First (gross) Form

Before water the fire mahabhuta had reached its transformed state. Except the smell and taste tanmatras, the tanmatras of fire, air and space had been transformed. The subtlest form

of the tanmatra of taste appeared in the water mahabhuta and was accompanied by all its properties.

To begin with you should concentrate on the visible gross form of the water mahabhuta, and make it the subject of your experience. The gross form of earth was grosser than the corresponding form of water mahabhuta. The earth can be lifted and given any form but water cannot be lifted without any support. Some pot is necessary to hold it, but a lump of earth, a piece of stone, a piece of wood or gold or silver can be handled easily. It is because the earth is grosser than water.

2. *Sukshmata*—The first property of water is thinness which enables it to enter the earth. The stone, wood and metals which are the various forms of earth, do not go into water. Rather the water enters and pervades some of them. A dry piece of wood soaks water during rain, clay mixes with it, but they do not become part and parcel of water. The clay settles down, the wood again dries and the water goes off. The water can be separated from the clay. The water enters the earth due to its thinness. The water is present in every particle of earth and has increased its size and made it enjoyable.

There is water in fruits, vegetables and creepers etc. Therefore, they look as if alive. Water enters the earth and then appears in wells and fountains. It is present in the plants and all beings including men, and is present in nerves, thinner even than hair. It is present in human muscles and comes out in the the form of persperation. Water pervades the vegetables, fruits, flowers and medicinal plants and, in the form of juice of these things, it is given to patients.

3. *Snigdhata*—Oiliness does not seem to be the property of water but the proximity of Brahma lends this property to it. It softens the objects of earth. All the oily objects are as they are because water has lent them its properties. Their handsomeness and brilliance are due to oiliness of water. It is this property which makes the oils, butter and other objects oily. It brightens the cement plaster when it is rubbed with water. The rugged stones become soft due to the constant flowing of water on them. The softness in marble and glass is due to it. The rough clay, if kept under water, becomes soft. The toys and pots made of clay are smoothened with water. In fact all the softness that we see comes from water.

3. *Mriduta*—Mirduta or softness which water possesses has not come from fire or earth. It has come due to the immediate proximity of Brahma. The softness that refines earth or its objects has come from their contact or combination with water, otherwise the natural property of earth is dryness. It is the work of water to make things elastic and sweet and to render the earth productive. Water is so soft that things enter it and become part of it. The biggest and smallest objects can immerse in water. Heavy rocks and large ships, therefore, reach the bottom of the sea. Unless there is softness in one of the two objects, they cannot coalesce. The rough and dry clay when mixed with water becomes soft. A rought piece of earth can cause hurt but when mixed with water it becomes soft and harmless mud. How hard are salt and sugar but how soft they become when dissolved in water. Water assumes the form of the space it occupies. When put in a pot or a plate or a bucket it assumes their forms. Earth, when mixed with water, can be given the form of any model. This enables us to give various forms to clay, wax, rubber and other such things. Water has its access everywhere. Even high rocks cannot block its way for ever.

5. *Heaviness*—Water possesses weight like earth and is heavier than oil. It makes the object with which it is mixed heavier. Water is responsible for increasing the weight of the earth to a certain extent. The weight of water is 2/11 of that of the earth. No other object is heavier than the earth and water combined.

Water is heavier than oil. Hence, when the two are mixed together the water goes down and the oil floats. Water is heavier than wood also. Therefore, the latter floats. The greater the quantity of water soaked by a piece of wood the heavier it becomes. The green branches of a tree are, therefore, heavy. Water has weight and therefore, stays on earth and does not fly up like air. During rainy seasons the water falls down because it has weight. If it were light then it would rise like vapour. Then there would have been no rains at all. It is the weight of water which causes rain. Water is attracted by the earth and, therefore, earth is the efficient cause of rains. The air and fire possess no weight and, therefore, the earth cannot gravitate them. Water possesses weight and, therefore, flows to the low level. If it has to be taken up from low level the pressure of air has to be used. On

this principle the water works are constructed in the cities. Water has weight and, therefore, its forms like ice, snow and hails etc., also have weight.

5. *Prabha (Brilliance)*—It is the property of water to produce brilliance. The bodies of human beings, animals and birds become bright after wash. When it becomes snow, it is specially bright. When sun rays fall on the snow-capped hills they are so bright that eye cannot rest on them and the mountaineers have to put on goggles to protect their eyes. All the bright things in the world have received their brightness from water. The trees, vegetables, crops and herbs become green and bright during rains and the snow-covered peaks of the Himalayas shine brightly.

The brightness of water is different from the brightness of fire. The brightness of water comforts the heart and eyes. The brightness of water in the morning and evening is very softening. Under the moonlight the brightness of water is very delightful. When added to by the brightness of the sun it becomes intolerable, and when it takes the form of snow, it assumes a wonderful brilliance. The snow-covered hills under the light of the sun and the moon become golden and, there fore, in the Puranas the Sumeru mountain is imagined as one of gold. The Sumeru mountain is perpetually covered with snow and can be seen from Gaumukh. When the slanting rays of the sun fall on it, it shines like gold. This phenomenon takes place between 7 and 8 A.M. in the morning and about 4 P.M. in the evening. Then it looks heavenly but it does not mean that it is made of gold. It is the action of the sun rays on it which makes it look like that. Everything, when washed, begins to shine. The fruitsellers and the vegetable-sellers, therefore, wash their fruits and vegetables.

6. *Shuklata (Whiteness)*—Whiteness is a natural quality of water. Therefore, it washes off the dust in clothes and makes them white. The whiteness of water appears in snow, ice and ice balls. If the water were blue, as it seems to be in rivers, tanks and seas, then the clothes washed would have been blue. It is because the sky is reflected in water, that the latter appears to be blue. The green trees, vegetables, and other things are reflected in the sky. The colour of water is really white. During rains the water flowing through clay, sand and dirt, loses its cleanliness and, therefore, does not reflect anything.

Being white, the water washes off all uncleanliness. When colours are mixed up with it, it takes of their complexion. When the rays of the sun at a certain angle fall on water their white colour mixes with the white colour of water and loses itself. The seven colours of the rays disperse and present a wonderful phenomenon. This can be seen in the rainbow and the fountain water.

Water is white and, therefore, it washes off all dirt. The whiteness of water facilitates the discovery of pearls at the bottom of the sea because a person can see even at the sea bottom. It is due to the whiteness of the water that we can see even when it is raining heavily. Now-a-days people sail hundreds of miles inside the sea covered with thick layers of snow. This is possible on account of the whiteness of the water.

7. *Shitata (Coldness)*—The elements fire, air and space which had come into existence earlier than water were not cold. But water developed the property of coldness due to the proximity of Brahma. The coldness in water protects and nourishes. If the water had no coldness, the fire would have reduced the earth to ashes. We know that the air in form of wind helps fire and dries up things. The coldness in water is a great protector and it culminates in snow. It preserves the particles of life. Life, in fact, depends on water even in the coldest country. The coldness preserves fruits, curds and other edibles and, therefore, the refrigerators are used now-a-days for the preservation of edibles and medicines. The dead bodies covered by snow in the north pole do not decompose for thousands of years and efforts are being made by scientists in Russia to revive animals who have been lying dead under snow for the last five centuries. The edibles of an American expedition have been discovered intact in the north pole. The coldness of water is utilised for curing many diseases It keeps off heat from the human bodies and vegetab es.

The warmth caused by the yogic exercises which awaken the Kundalini is kept under control in cold countries. This is why the yogis resort to the cold regions of the Himalayas and great yogis are found only there. There are many cold places in Europe but Europeans are not inclined to spiritual life. Hence yogis are not available there.

8. *Sammelan (Combination)*—The water has the property of combining two or more objects and giving them a form. Without it the

earth could not hold together and assume the present form. It would have remained a desert of sand. Because water combines several elements, the earth becomes green and productive. Where there is no rainfal!, there are deserts, but when dams are constructed, the deserts are turned into fertile regions. If rain does fall even for a year, famine occurs and scarcity arises. Combinations are caused by an appropriate quantity of water. This property of combination holds the trees and plants intact. Green wood cannot be so easily cut as dry one because in the former there is comparatively more water. But excess of water in wood make the latter rot. Gold, silver, iron, copper and other metals become solid because they are combined with water and hardened by the heat of the earth. In fact the combining property of water is responsible for the shape and support of the earth. Water gives life to the earth and sustains it. Wherever we dig we find water inside the earth. There are lakes and rivers inside it as they are on its surface. The liquid objects are in a way the transformations of water. Of course, the earth element is also there. These objects, when refined, become petrol and other articles. In colours, paints and other greasy substances the combining property of water is there. We see the combining property of water also in the painting of the roads. There are vast oceans and high mountains, and big rivers and vast forests on the earth. All these are there because the water can combine elements. Some Indian philosophers believe that the earth has life, and the life on it is sustained by the life inside it, but this theory seems to have been formed by the life-like appearance of the earth and there is no logic behind it.

Water, when drunk, gives life to human bodies. No being can live without water. It is the subsistence of all beings. Water benefits both the living beings and inanimate objects because water preceded the earth in the process of creation. It proved helpful in holding the particles together and it is due to this that mountains and hills are standing intact.

9. *Pavitrata (purifying property)*—Water washes human bodies as also trees, vegetables, crops and herbs and other things. The vegetable merchants also wash their articles. All the impurities are removed and washed away by water and ultimately thrown into the sea. It performs the purifying action in case of all objects in Yogic practices. It is used for Basti, Gajakarni, Neti and Dhauti.

Fire is also a purifying substance but water is much different. Fire purifies clay and metals. It mixes certain things and separates others. Fire bakes the clay, removes its colour and ultimately makes it red and comparatively hardens it. The impurities of metals are separated. This cannot be done by water because it can clean only the external impurity.

The rain water washes away the surface impurity. The impurities of human bodies are thrown out by breath and those which cannot be thus thrown out are expelled in the form of urine. Water is used for sterlizing the surgical instruments. It enters the earth and wells and streams, evaporates and again comes down in the purest form. Water is purity itself. Almost in every country certain stream or a lake is considered sacred and object of respect.

10. *Protection*—Water quenches the thirst of the living beings and mixes with the earth and protects it. The earth becomes a means of subsistence for the living beings when it combines with water. In other ways also water protects the living beings. In wells, rivers and seas water is the means of protection, and in the form of rain it waters and irrigates the fields and produces edibles. It is there in all the juices, blood and other liquids. It evaporates and then rains. Water helps navigation and trade. Rivers are used for navigations and transport. Water washes away all dirt and converts it into manure. It is helpful both in war and peace. It runs the mills and hydraulic works and produces electric power and thus increases the economic prosperity. It irrigates vast areas and makes them fertile and with it the bottom of seas, pearls and corals and jewels are formed. There is a form of treatment known as water cure.

Realisation of Brahma in water—The above details of the various properties of water have been given in order that a yogi should feel how various transformations take place due to the power of Brahma. This power is all-pervading and causing constant changes. As we feel the presence of a guiding element or power in the body, so a yogi should realise that the universe is also being guided by an invisible power that is Brahma. The water in visible form, proclaims the greatness of mighty Brahma. The earth and the water mahabhutas in their visible forms indicate that Brahma is their creator and it is this idea which makes him the object of worship. Man supposes that there is God in statues or in the water of the Ganges and, therefore, worships them. The idea should be extended to the water Mahabhuta and

Brahma must be perceived in all the forms of water. Only then the all-pervading power of Brahma would be perceived and man would come nearer to Brahma, which would bring him liberation.

God should not be limited to temples, mosques or churches or to statues. The symbols of God or places of his worship are man-made. Rise above them and feel the presence of Brahma in the cosmic elements. It will bring you nearer to him. You will progress from the gross to the subtle. Brahma is subtler than the subtlest and greater than the greatest. Hence the cosmic elements which are pervaded by Brahma have to be made the means of perceiving him.

The yogi who feels the presence of Brahma in all the transformations of water, worships him everywhere, enjoys peace and satisfaction. He realizes the knowledge of Brahma.

Knowledge of Brahma in its second form

2. *In the Swarup of water*—This is the Second stage of the transformation of water Mahabhuta. The ten properties of water already described are constantly present in it. Water is not different from its properties. In tact the properties are water. When the two cannot exist separately why should they be regarded as two. Hence, the substance and its properties are indentical. This is called 'Swarup Sambandha' or form relationship.

As the property of Sukshmata (thinness) cannot be sephrated from its substance, water, so Brahma also cannot be separated from it. Water (Dharami) is inextricably combined with its property thinness. Similarly Brahma and water are combined. It is because Brahma is all pervading. The water undergoes successive transformations and its properties accompany it in its process. This must be perceived by a yogi with his intellectual eye. This requires a penetrating intellect. When his intellect will follow the transformations to their final stage then alone he will experience the light of Brahma, which is responsible as an afficient cause for the transformations going on. Gold cannot be separated from ornaments. It is only transformed. Similarly water is water in its oily, thin, soft and cold transformations. The swarupa of no substance is ever destroyed. It continues to exist in its original form. Hence water as Dharami does not differ from its Dharma, softness etc. This is called the swarup avastha or original state of water.

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१. स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामांस् तृप्तिमान् भवति यावदपां गतं तत्रास्य यथाकामचारो भवति । छन्दोग्य ७·६-१

In this identify of property and substance the Yogi realizes the knowledge of Brahma. After enjoying worldly things he should renounce everything and try to obtain salvation. In this way only the worldly objects become the means of enjoyment as also of liberation. If this is done, life is successful.

Knowledge of Brahma in Its Third Form

3. The third form of water is its shukshamata or subtlety. The subtlety precedes the water Mahabhuta. The water tanmatras which exist before their transformations in water Mahabhuta are not the only cause of water Mahabhuta. The particles of fire, air and space are also its accessory causes. In fact, all the four kinds of tanmatras produce the water Mahabhuta. The four kinds of tanmatrs are, as it were, seen in the water Mahabhuta. This inseparable connection of the cause and effect is *ayutasiddha.* The tanmatras produce water. The two are related as cause and effect. This is the subtle form of water.

A particular process produces a change in taste tanmatra. It is really very wonderful. The yogi should concentrate on the process. It is his spiritual eye and concentration which enables him to perceive this process. The yogi sees what transformations the taste tanmatra goes through finally to assume the form of water Mahabhuta. He will see that the supreme inteligence of Brahma brings different properties inextricably together and produces water. The invisible tanmatras combined together produce tangible water. The power of Brahma is the leading force in all these changes because the inanimate matter though possessing, to a certain extent, the power of movement, cannot move in a regular and methodical manner without the direction of an intelligent power. It was the proximity of Brahma which combined the taste tanmatra, fire, air and space which had already come into existence. How great is the effect of the proximity of Brahma. This combination, in a limited form but in proper proportion, took place first with fire and other Mahabhuta elements. The efficient cause of this is the presence of Brahma.

When the taste tanmatras existed in isolated form it was the object of only the unmanifested taste organ. When it combined with fire it developed form. Now the eye could see it. So much so that in the very large well (over 50 feet deep) called Verinag-kund in Kashmir, a very small seed can be clearly seen going down to its depth.

When air combined with water, the latter developed the property of touch. The contact of air was neither hot nor cold, but later it developed the property of coldness and assumed the form of snow. At certain places the fire element was so much dominated that the water showed a temperature below zero degree. With the contact of taste tanmatra with fire, the former became brilliant white and clean and it became a life giving force. The combination of water with space added a further property to it. It was sound. It made sweet murmuring sound while flowing, and terrible sound in the sea. Briefly it can be said that the inseparable combination of the water Mahabhuta with the other Mahabhutas results in the sukshma form of water. The state of tanmatra pases through the states of Dharma, Lakshana and Avastha and then assume the gross form.

The changes and transformations which take place are perceived by a yogi in the perfect state of samadhi. He has to watch the movements taking place due to the power of Brahma standing by. The substance and its property are inseparable entity in which the presence of Brahma is to be experienced. Brahma is always there when the cause is transforming itself into effect. It is indeed in the subtle transformation that the presence of Brahma is realized. It shows that no particle exists which is not pervaded by Brahma.

Question—why do you bring in Brahma in every object?

Answer—We want to show that Brahma is the efficient cause of every thing. Without this repeated emphasis one cannot realize his presence as an efficient cause in every thing. It is not very difficult to write or speak about Brahma but there are very few who can say, "You are clearly Brahma, I perceive you." All these transformations are being described so that he can be seen as an efficient cause of every change. With perfect concentration he can be realized in every change so clearly and constantly that the yogi becomes habituated to this perception and his belief in Brahma gets strong.

The Creation of the Gross World

First stage—The combination of the space particles with particles of air causes movement. This movement is slanting. When these two kinds of particles combine with the particles of fire then the movement becomes upward. When the three kinds of particles combine

with the particles of water then the property of heaviness develops and they all come down to the particles of earth. Thus the combination brings every Bhuta into existence.

The combination of these particles creates a great disturbance in the space as if a terrible storm is blowing. This produces gases in which the wind and fire prodominate. This gas turns round and round for a very long period.

In course of time the gas becomes liquid, the individualization takes place and big round balls begin to form which assume different forms. The gas that becomes liquid and the various big balls undergo further changes. They boil and solidify. The strong currents of wind convert them into lava or mud.

This cycle is perpetually going on under the intelligence of Brahma. The balls, therefore, are baked and become hard. They were hot in the beginning but their upper space began to cool. At that remote period they struck against each other which brought smaller balls into being. These smaller balls begin to move round the bigger balls from which they had separated. Thus the bigger balls become the heavenly bodies. Those of them which continued to cool became habitable and life began to evolve on them.

Second stage—The space tanmatra evolves into only space. In the beginning the element which provides space to the successive elements comes into existence. This is the only fnnction of the space element. The space performs no other functions. It pervades every where and has the capacity to contain grosser elements. Because it contains the other elements it is the accessory cause of them. When other elements come into it, the development of Satvik, Rajas and Tamas takes place.

The space is followed by the air tanmatra whose natural property is movement. The space is the accessory cause of the movement. Space is every where and, combined with air, it moves every thing. This movement which is terribly destructive continues for a long period.

Then the fire tanmatra particles combine with the tanmatra of air and form a destructive gas which moves round in the space. It contains light, heat and touch which are the properties of fire and air.

Further on the water tanmatras combine with those of air and fire. They both are its great enemies. Fire burns it and air dries it but the quantity of water is immense and therefore it dominates both fire and air. It cools the gas and imparts its property to it. Thus the gas becomes a mixture of four elements and is very thin.

Now the earth tanmatras change and combine with this gas, which begins to thicken. As a result the gas receives the earth's property. This mixture moves round and round for a very long period and occupies the whole space. This gas can be compared, to a certain extent, to the gas inside the earth.

This mixture is the preceding transformation of the earth and water mahabhutas. Later the gas takes the form of water, and the earth becomes hard. The earth elements become heavenly bodies and the water element becomes oceans and seas. These developed forms are Sativic, Rajas and Tamas which have been described in my book—"Science of Soul."

The Countlessness of the Tanmatras

All the tanmatras do not change into gross objects. They are countless. Only a part of them is transformed. The rest remain in their original form for the enjoyment of the invisible and subtle jivas. If all the tanmatras change into gross objects the subtle jivas will starve. Even now the space is full of tanmatras which continue to transform. Similarly the solid elements also continue to regress in the state of tanmatras. All the objects of the earth continue to transform and retransform. The process of cause and effect goes on both progressively and regressively. The universe is tremendously vast. Man is as tiny as a fire fly before the sun. The vastness of Brahma is too great to grasp.

The scientists have understood the universe very little. Human knowledge is just like a drop in an ocean. There is no end to the knowledge of the universe of Brahma. The yogi or a seer can study only a part of the universe and gets just a glimpse of Brahma and on the basis of small experience tries to grasp the whole.

For ages man has been attached to the objects of pleasure. The attachment has become deeper and deeper and is ingrained in his nature. This incessant growing of the attachment should be stopped by asamprajnata samadhi. A long practice will make it possible. If the

objects of enjoyment lose their charm, what will the attachment feed on ? Complete renunciation will eradicate the attachment. Then the soul will reside in the state of liberation. This is the real and final goal of human life.

Knowledge of Brahma in the Fourth Form of water

The water mahabhuta has been connected with primordial prakrti since the beginning of time. This connection is called anvaya, which literally means family. To show or explain the series of causes of its transformations is to indicate its genealogy.

While describing the anvaya form of prakrti, we have said already that knowledge and activities are the (acquired) attributes of prakriti and stability is its natural property. The knowledge and activities have developed in prakrti due to the proximity of Brahma. With its attributes and swarup the prakrti undergoes successiye trans formations. Prakrti possesse the attribute of transforming itself and assumes suecessive forms. With water it has been transforming itself. Its attributes have accompanied it in all its changes. The primordial prakrti transforms itself into water. This transformation is its anavaya. The activities of prakriti exist because the Prakriti itself exists. The propeıties of the cause pass into the properties of its effect. To understand that the prakriti changes due to the proximit of Brahma is to understand Brahma.

In water the Satva and Rajas attributes of prakrti have increased and Tamas has been dominated. Water, therefore does not hide anything. In enters the earth and rises into the sky. It enters even the human nerves.

The yogi should undertand Brahma, the efficient cause along with it. It will show that Brahma is all-pervading and endless. The cause of the water mahabhuta is the primordial prakriti and as the prakrti changed, the water also changed. Thus the water goes to prakrti and the prakriti comes down in water. This is realized by a yogi in his Samprajanta Samadhi.

Realization of Brahma in the Fifth Form of water

The water has combined with the cosmic earth and has done great good. This is its purposefulness. It is due to water that the earth has become habitable and enjoyable and the other heavenly bodies are

gradually cooling down to become habitable. Water supports life. Without it, all living beings will perish. It is useful not only for the living beings but also for the inanimate objects, in the form of clouds, rivers, seas, wells and lakes. It supports everything. In the form of dew, mist and rain it benefits everything and it serves the sick, the weak and the good all equally. It is not partial to any body.

The clouds rise from the seas, and, in the form of rain, irrigate the large areas and make them green. Salt which is so widely used is obtainable from the sea. Man is constantly engaged in carrying on trade by boats, ships and steamers which benefit every country and supports all human beings. Water benefits different countries by flowing into the rivers and streams. It irrigates the fields and gardens and runs the water mills. It produces power and washes away the dirt of the cities.

As tamas, it stays inside the earth, where many kinds of activities go on. It produces several objects inside the womb of the earth and helps many movements

As Satva, it helps the formation of human bodies. Among the creations of Prakriti, water is best; as man is best among all living beings. It enters the body and increases Satva in them. In Rajas form it occupies the Space and supports life there, thus it showers many benefits.

The Hindus worship water. Therefore, they worship the Ganges and the sea and think that there to see it, to bathe in it, to drink it and touch it give them salvation. The Parsis also worship the sea. The Hindus think that by bathing in sea water or Gangetic water great merit is acquired. The Muslims of Egypt attach great importance to the water of Nile and offer sacrifices to it. In other countries also people consider some river, sea or lake of great importance.

Temple of God—These different forms of worship are for the various transformations of water. If the water mahabhuta is made the object of worship and the presence of Brahma is realized in it, it would be the means of the knowledge of Brahma and salvation. All the inhabitants of the world, whatever their religion and faith, should regard the water mahabhuta as the object of their worship. We may

suppose that it is God or the image of God and then realize the all pervasiveness of God. The Mahabhutas are the real temples, mosques and churches. The Brihadaryanka Upanishad says, "The God who stays in water, and gives movement to it, whom water does not know but the water is his body, is indestructible and immortal. He gives salvation.[1]

In the worship of the five mahabhutas all religious differences and controvercies vanish. The statue in a temple is tiny. The real images of the Almighty are the five bhutas. In them he ean be realized. They are the sure ways to Him.

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१. योऽप्सु तिष्ठन्नद् भयोऽन्तरो यमापो न विदुः यस्यापः शरीरं वोऽपोऽन्तरो यमयति एव त श्रात्मान्तर्मास्यमृतः ।। बृहदा० श्र०७३,४ '

Chapter IV

Thirty-first Curtain

COSMIC FIRE MAHABHUTAS

Realization of Brahma in its Five Forms

From the gross form of the earth, we have arrived at the subtleness of water. Now subtler than water is fire. Try to perceive the five formsof fire and the presence of Brahma in them. Make your concentration deeper and deeper and subtler and subtler. You are now proceeding on the path of the subtlest to realize Brahma. As you will perceive the transformations of fire, you will find yourself nearer and nearer to God.

The final form of concentration acquired by the practise of dhyan, dharna and samadhi should be employed to understand the fire mahabhuta. You will find it everywhere. It is closer to you than water. It is with you constantly. Like water it has five forms. Now analyse fire in Samadhi. Enter its subtle forms realising simultaneously the presence of the efficient cause that is Brahma.

Knowledge of Brahma in its first Form

In the creation of the universe fire is the third element of the changing prakrti. Earlier than this air and space had come into existence. Both of them had been transformed from the tanmatras of touch and sound. Now the form tanmatras will transform into fire.

To begin, with concentrate on fire in daily use. Water Mahabhuta is grosser than fire because it can be taken in a pot or held in your palm but fire cannot be so handled. It is invisible. It can be seen only through some support and support can be handled. It may be a burning fuel, electric wire or hot water. Fire manifests itself either through earth or through water. Earth can be handled without any support. Water can also be similarly lifted. Both of them can be easily visualised but fire can be visualised only through objects which are burning and are kept burning. After it has been extinguished no amount of fuel can revive it. These properties of fire must be clearly understood.

Now the particles of subtle fire mahabhuta are going to combine and produce fire. We have to realize Brahma and fire in its eight transformations. This can be done through Samprajnat Samadhi. The form (roop) tanmatras have undergone transformations through the proximity of Brahma.

1. *Lightness*—Fire is considerably lighter than earth and water. It has no weight. Gold and iron weigh the same when heated or cold. Fire does not increase the weight of any object. An iron piece may become red hot or even melt but it would not become heavier. Water or milk also do not become heavier when heated. Heat expands the objects but does not make them heavier. Fire, in fact, neither increases nor decreases the weight. When objects expand, it is their state which changes.

Fire enters both the earth and water and stays in them, though it cannot be seen. We feel the air hot but fire does not enter air. Air is lighter than fire. It therefore, disperses the particles of fire and while it carries them we feel it warm. Similarly when air carries the particles of water, it is felt to be cool.

It is due to its lightness that fire moves very quickly through a thin wire. It travels long distances in no time. The rays of the sun travel 1,49,000 miles in one second. The light and electricity are the forms of fire.

2. *Upward movement*—The fire possess the property of movement but its movement is ever upward. This direction is determined by the proximity of God. If there is nothing to determine the movement, it is upwards. The electricity sometimes enters the earth because it is attracted by iron in the interior, and it is through wire that the electricity moves upward, downward, right or left. But when it is not so moved, fire moves upward only. When milk or water is heated the fire goes up and moves the material upwards. This is called boiling. When a layer is formed on milk and the heat is prevented by it from going up, then boiling takes place, and when the heat has escaped, milk settles down.

When the temperature of the body rises the mercury in the thirmometer goes up because this is the natural movement of fire. The boiled water also rises up. It is this movement of fire which pulls railway trains, motor cars and steamers and takes up the planes and rockets. This

is what is helping the human adventure to reach the mcon. This is the principle which works in wireless.

Ordinarily when fire is lighted, it goes up. Lightening also goes up and shows itself in the sky and disappears. It throws up the objects.

3. *Brilliance*—Fire possess the property of brilliance and every object which comes in contact with it becomes brilliant. Iron is black but when properly heated, the brilliance of fire is imparted to it, It becomes steel. An iron piece in fire looks like fire and if it has the shape of a coal it looks like it. How brilliant is the sun under which shines the whole earth. The moon gets its lustre from the sun and gives the delightful light to the earth. It is the brilliance of the sun which dispels darkness and enables all the living beings to use their eyes. In fact it is the brilliance that takes the form of the eye apparatus. This is Sattvic light. The eye of a lion, cat or leopard are very brilliant. Even in the darkness of the night they shine like a torch.

Gold, silver and some other metals also have brilliance like fire. The scientists of the middle age were, therefore, led to believe that these objects were fire, but they are not. Of course, the main property of earth that is smell is not to be found in gold and other metals but they are transformed earth and it is their contact with fire which has given them the shape or form of metals. That they can be melted is no proof of their being fire, because stone also melts when heated. Therefore, in our opinion the metals are earth elements. They are found in mines. If they were fire, they would have been found near volcanoes,

The brilliance of fire is dominated by the Sattva element and is the later transformations. It gives pleasure to men, young and old. This accounts for the popularity of fire works on festivals

This brilliance is light and it guides the living beings. It assumes wonderful form in the eyes and is useful in many ways.

The brilliance of lightening illuminates every home. The light houses guide the ships and save them from dangers. The artificial moon in America lights a large part of the earth. At the bottom of the seas the electric lights help the discovery.

5. *Repening*—The proximity of Brahma gives to fire the property of ripening. The heat of the sun ripens the vegetables, herbs, crcps and fruits. The harvest is possible due to the sun. Mangoes and melons

ripen in summer. Similarly cereals like wheat, gram, barley, jawar rice etc., ripen at their time. It suppots all human beings. If the digestive fire is disturbed, life comes to an end. If it is all right, man lives long. The digestives fire gives lustre to the face.

It is the fire which stimulates digestion and supports the child in the mother's womb, When it becomes weak, several diseases are caused, It is the digestion which helps the growth and development of the body. It turns food into a solution. The solution becomes blood, the latter becomes flesh and then marrow, bone, semen, and then brilliance follows.

The baking property of the earth continues to work in the interior, producing several kinds of metals. When the heat is extreme, the coal is turned into diamonds. Essentially the coal and the diamond are the same but it was the proximity of the intelligence of Brahma which coverted coal into diamond. The difference between the coal and diamond is due to fire. It is fire which produces diamonds, emeralds, rubies nnd other precious stones.

When digestive fire becomes weak, death comes nearer and nearer. The extremeties becoms cold, and warmth disappears. Thus the digestive fire is the support of the cosmos and the concrete objects.

5. *purifying*—One attribute or property of fire is to purify. It purifies objects and destroys smell. It warms water for bath and wash. Clothes become white when boiled in water. In cold countries human bodies are warmed for purification. Sun bath is very invigorating, The sun light drives out diseases and causes perspiration, and makes the body healthy. Houses which remain closed for long are purified by lighting fire in them. Infected houses are also similarly disinfected. Indians purify their dwellings by performing sacrifices in them. They believe thal by sacrifices the body and soul are both purified.

Fire is pure by nature. Nothing can be mixed in it. It separates the impurity from objects. Water begins to rot if anything is mixed with it but fire purifies it by boiling During rains the staganant water containing plants and grass, smells foul but the sun rays purify it and remove the bad smell. During rain the clothes begin to smell but when exposed to the sun, the smell goes off.

The impurities of gold are removed by heating it. Muscular pain is generally relieved by fomentation. The surgical instruments and

the patients' clothes are sterilized in boiling water. It is fire which disinfects battlefields and the cities, and prevents the spread of infection by burning all dirt. Yogis practise austerities amidst fires. They sit facing the sun. This destroys their sins and purifies their souls. All this is done by fire due to the presence and proximity of Brahma.

6. *Ojasvita* (*Power*)—The fire is very powerful. Its small particles, when combined, gain tremendous power. In the interior of the earth they cause earthquakes which make the mountains come up, the seas sink and fountains appear. The lightning has incalculable force. The electric power moves the steamers, cars, planes and submarines. In the form of lightning, it breaks mountains and destroys forests.

In living bodies fire is next to breath. It is the strength and brilliance in the body. When disturbed, it causes many kinds of diseases. When in balance, it gives us health and protects from cold. The fire is the strength of the body. It helps the assimilation of food and medicines. The immeasurably heavy earth moves on by the power of fire. The shocks of electricity cannot be stood by the mountains.

7. *Dahakata* (*Burning*)—The fire has the property of burning. It burns the stones in the interior of the earth and converts them into coal. The trees are turned into charcoal. It makes soft coke and hard coke. Even the gases and oil inside the earth are being burnt. The sub-surface water is heated by the internal fire. Therefore, fountains of hot water appear.

Gold, silver, copper, iron and several other metals are burnt and their ash is used as medicine. Stones are changed into cement which is used in the construction of buildings and roads. Large forests and towns are, sometimes, burnt to dust. The hardest metal is melted by the heat of fire. The modern fire arms are terribly destructive. The burning property of fire in soft form are small and big lamps which are so useful.

The burning power of fire is both a blessing and a curse. The impurities caused by the living beings are destroyed by fire and the rays of the sun. The dirt and the impurities are changed into manure. The germs of diseases are destroyed by heat. The sages of old used fire for disinfecting their surroundings and for performing sacrifices. At the time of dissolution the snow-capped lofty mountains are reduced to ashes by the terrible burning property of fire. The complexion of people living in hot regions is invariably dark.

8. *Destructiveness*—It is the proximity of Brahma which makes fire so frightfully destructive. It can destroy both water and earth. When the end of the world comes, fire destroys the small objects first and then the large ones and eventually the whole cosmos is destroyed. This destructiveness is perpetually going on but on a small scale. At the time of final end, the real destructive power makes its appearance.

In war, the fire arms and gun powder cause great destruction. When cold water is heated, its coldness disappears, and if the heating is continued, the water disappears and takes the form of vapour.

In the Indian system of medicine, fire is utilized in burning gold, silver, iron, diamond and rubies. The original form of metals disappears. They take the form of ashes which retain the original property of metal. The foreigners also burn the metals to ashes but they do not follow the process prescribed in Ayurveda. The ignorant Indian physician makes use of such metallic preparations which do not give the desired result, and, therefore, people ridicule Ayurveda. An old and experienced physician could not stand this insult. He administered half a grain of abhrak ash which he himself had prepared. It gave immediate relief. This belief silenced the objection and made the people realise the importance of Ayurveda. When the bhasma (ash) is prepared, the fire does not destroy the properties of the metals. Therefore, different ashes give different results.

When food is cooked fire reduces to ashes the vegetables etc., if they are not removed from fire at the proper time. The fire destroys big cities and forests.

The logicians have recognized four kinds of absence. One class is that which is caused by destruction. Of course, matter is indestructible but here it can take another form. The original form is, therefore, absent. At the time of final dissolution, all objects take their original form and become one material cause. Thus, the effect becomes the cause due to the proximity of all powerful Brahma. The Upanishads say, it is by his light that all things shine. His light pervades everything.[1]

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१. तमेव भान्तमनुभाति सर्वम्
तस्य भासा सर्वमिदं विभाति ॥ कठ २–२–१५

It is true that the material cause of fire is its Tanmatra but the efficient cause is Brahma. The power of Brahma should be realised in all transformations of fire. When a Yogi has realised the presence of Brahma in the transformations of one object then he can easily perceive the presence of God in the transformations of all other objects. This divine power is indestructible even by the most destructive element. It does not decay or change.

A yogi perceives his self in his chitta which is one of the four constituents of the inner organ. The Vedanta Darshan says that the self or the higher self resides in the inner most recess of the human heart.[1] There it can be realized. A yogi should, therefore, dive deep into that secret corner. The Vaisheshika Darshan says that the self and the mind acting together can realize the self in the self itself, and once it is done, the overself or Brahma is also realized.[2] The Veda says that a Sanyasi can know him.[3] The Taittariya Brahmana says "O Brahma, I can see you before my eyes. I will realize thee."[4]

The realization of soul leads immediately to the realization of the over-self, because Brahma is intelligence as the self, the only difference being that the self is small and the over-self is great. When once self has been realized, then the realization of Brahma offers no difficulty and does not require any discussion.

Question—Several teachers hold that discussions do not lead to the knowledge of Brahma and Pramanas are not helpful.

Answer—There is no object in the world, which cannot form the subject of Pramanas. Of course, a donkey has no horns. He had no horns and shall not have any in future. Thus, the donkey's horn cannot form the subject of Pramana. But the Brahma does exist. Why cannot, therefore, Brahma be the subject of Pramanas, and if you say that the Brahma is not the subject of Pramanas, then it is useless to believe in Vedas, and scriptures which describe him so elaborately. The Vedas and the Upanishads are the Sabda Pramana of Brahma.

When we see the visible creation we infer that it has a creator. One who dies takes birth again. Mountains break down, trees fall, rivers

१. गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् । वेदान्त १, २, ११

२. आत्मन्यात्ममनसोः संयोगविशेषादात्मप्रत्यक्षम् । वैशेषिक ९, १, ११

३. यो विद्यात् ब्रह्म प्रत्यक्षम् । अथर्व–९, ३, ६, १

४. त्वमेव प्रत्यक्षं ब्रह्मासि, त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । तैत्तिरीयब्रा० शिक्षा. १२ अ

dry and forests perish but they all did once come into existence. Where there is a forest today, tomorrow there is a city. Where there is a river now there will be a road. Where sea exists, a palace might be built in future. Stars decay and fall. Therefore, they were once formed, and if they were formed, there must have been one who formed them. No human being can be a creator of this vast universe. He can not create even a seed of grain. Then, what to speak of lofty mountains and mighty rivers ? The vast universe must have a maker. We may call him by any name we like.

The Sabda Pramana and the Anumana Pramana apply to what exists, they do not apply to what does not exist. God is self-evident. The Sabda Pramana has been advanced. If all the Pramanas are given to prove the existence of God, it would make a separate book. The Mundakopanishad says 'It is through this higher knowledge that the eternal Brahma can be realised.'[1] It is all joy, all light and liberation.[2] As oil exists in seeds, butter in curd, water in sub-surface streams and fire in sticks, thus does Brahma exist in the internal organ. It can be realized through truth and austerity only by a yogi. By knowing him he conquers death. There is no other way to realize him.[3]

Can not we, therefore, regard Brahma as the subject of knowledge ? And what is the subject of knowledge is also the subject of Sabda-Pramana. It is, therefore, a wrong argument that Brahma cannot be known by Pramana. Several arguments can be advanced to prove that it is the subject of Pramanas.

All the attributes of the fire mahabhuta should be investigated by a yogi through Samadhi. As the oil, though invisible, exists in seeds and ghee in curd so does Brahma exist in all the attributes of fire. As ghee can be obtained by churning the milk and curd ; so by withdrawing the chitta from every object and steadying it in Samadhi the Brahma can be known. Anxiety has no colour, no form and no

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१. अथ परा यया तदक्षरमधिगम्यते । मुण्डकोपनिषद् ख० १, मं. ५

२. तद्विज्ञानेन परिपश्यन्ति धीरा, आनन्दरूपममृतं यद्विभाति ।। मुण्ड. २, ७

३. तिलेषुतैलं दधिनीव सर्पिः, आप स्रोतस्वरणीषु चाग्निः ।
एवमात्मात्मनि गृह्यतेऽसौ, सत्येनैनं तपसायोऽनुपश्यति ।। श्वेता० १, १५
योगिनामेव प्रत्यक्षं भवति नान्येषाम् । तमेव विदित्वातिमृत्युमेति नान्यः पन्थाः विद्यतेऽयनाय ।
यजु :

size but it is felt. Similarly Brahma has no such attributes but his presence is experienced. As anxiety is actual, so Brahma is also actual.

Realization of Brahma in Its Second Form

We have described the 8 attributes of fire in its gross form. They always exist in it and cannot be alienated. They form the natural property of fire. The first property of fire is lightness which exists in its gross state and all its transformations. There is no weight in fire. When it heats an iron piece or an iron ball, it has no weight. What weight is there belongs to the iron piece. Fire does not add anything to it. The light of the fire exists in moon and stars and in the electric bulbs. The objects heated by fire or brightened by the sun rays do not acquire weight at all. They remain as light or as heavy as before.

The eight attributes of fire are its own. Apart from them fire does not exist. The object and its attributes are one and the same. The eight attributes constitute fire or fire possesses them. This relationship is perpetual and is called Swarupa. The naiyayikas hold that an object and its attributes have separate existence, but we do not agree. Attributes are the object and the object is the attributes. They are both inseparable.

Brahma is pervasive. It cannot be separated from pervasiveness. As fire can pervade water because it is light, so Brahma also, being subtle, can pervade everything. Brahma exists in fire because it is all pervading.

Fire undergoes various transformations and yet it cannot be separated from its attributes. It can be perceived by a yogi in his samadhi. This perception requires a very subtle intellect. As the yogi perceives the successive transformations of fire and along with them its attributes, similarly he should experience the presence of Brahma as the efficient cause of the whole process. He should see how Brahma urges or impels the various actions. Gold cannot be separated from the ornaments. It exists in them in a transformed condition. One ornament can be changed into another and yet gold is there, with all its attributes. Fire may undergo various transformations but its attributes will persist. They will neither change nor decay. They will exist in their original form, When the transformations take place there is

no break of time, they are successive and continuous. Brahma, as the efficient cause, must be perceived in all these changes. The yogi sees Fire, its attributes, its material cause, its efficient cause.

Knowledge of Brahma in Its Third Form

The state from which the fire Mahabhuta reached the gross state is its subtle state. The gross form of fire is the combination of similar particles but in them there exist also the particles of air and space as the accessory causes of fire. But they are subtler even than fire and had already been transformed. Ordinarily other tanmatras are inter-mixed with fire like warp and woof. The gross form of fire, therefore, emerges from the combination of the particles of fire and other tanmatras. The attribute of touch in fire has come from air. Its attribute of rising up has come from air or wind. These attributes have developed in fire from air. This is the process of the development of the gross form of fire.

The whole process is wonderful, The yogi should make it the subject of his study with the help of his power of perfect concentration. He will perceive with his power what transformations are taking place in tanmatras, subtler even than taste. He will see finally how they have transformed themselves into fire. The proximity of Brahma combines the substances of different classes into one entity and gives them the form of fire. Tanmatras are inanimate because they are transformations of Parkriti. The urge ever comes from the power of Brahma. To a certain extent, they have the power of movement in them. But it is not enough to regulate their movements. How great is the power of the proximity of Brahma ! The tanmatras were the objects of only a subtle eye. Then they combined with space and acquired lightness. Further they combined with air tanmatra and began to move up. The touch Tanmatras gave the fire power, and when all combined there arose destructiveness in them.

The unbreakable and inseparable combination of the 3 elements results in the subtle form of fire. In samadhi the yogi will perceive how by the contact of certain tanmatra, a certain attribute came into existence. He will also see the process and movements. The movement in Tanmatras came from the proximity of the great intelligent Brahma. This also must be simultaneously realised.

The combination of Prakriti and Brahma has given movement to fire. The Prakriti has undergone transformations by the urge of Brahma and this movement has been going on for ever since then. The attributes which the Prakriti obtained from Brahma were imparted by it to its transformations. It is in such transformations and subtle conditions, that the Brahma can be realised by a yogi.

Question—The particles of the 5 elements which in the philosophy of the Yoga and Sankhya are called tanmatras are the same or different ?

Answer—From the point of view of subtlety they are the same.

Question—If they are the same why is it that earth and water have weight but fire and air do not have it ?

Answer—The earth is the mixture of all the five kinds of tanmatras. Hence it is heaviest. The earth element is heavier than the remaining four elements. Water is the mixture of only four elements or tanmatras. Earth came into existence after water. The latter is naturally lighter than earth and heavier than the remaining three tanmatras. At the time when fire was created there was neither water nor earth. Therefore, fire has no weight. The material causes of fire were air and space. Therefore, the tanmatras of these two elemets are in fire. These two have no weight and, therefore, fire has also no weight. However, fire or electricity are measurable. They are measured with instruments which show the consumption of electric power and the heat of fire. What is measured is the flow, because greater the flow the larger the quantity of fire or electricity. It is the power that is measured. The light of a wax candle is considered a unit and on the basis of it the light is measured. In English it is called candle power. Similarly horse power is the unit of measuring electric power. Thus in various ways the fire is measured but it has no weight. The flow of fire or the electric current undergoes transformations by entering water and earth. In fire also there is weight in a very subtle quantity but it cannot be measured. Therefore, conventionally air and fire are said to be weightless. There is no difference between the weight of a hot object and a cold object. Fire is, for these reasons, grosser than air and space.

Air is measured by its pressure. In fact, it is the measure of its movements. It has been estimated how much pressure can lift

a certain weight. And on this principle air is pumped in the tubes, but no weight of air is indicated. The particles of earth and water are mixed in air. They can show weight but it is not the weight of air.

Space is the subtlest element. The question of its weight does not arise. It is a different matter if grossness is called weight but air and fire do not have any weight.

The Nyaya and Vaisheshika philosophers consider air and space eternal. In our opinion both are not eternal because they are created. The properties of slowness and fastness in air are created. Therefore, it is not eternal. Such attributes are not created in space, but it is not eternal, though it possesses the property of all movements, indivisibility and stability. When a new attribute appears the substance in which it appears is not eternal. This would be dealt with in detail in the chapter on space mahabhuta.

The tanmatras of fire mix with the tanmatras of air and space which are different entities. This combination is fire in gross mahabhuta form and the whole process takes place under the guidance and supervision of Brahma. This is perceived in the state of Samadhi. The fire tanmatras are the cause of fire element. The subtlety of fire culminates in its cause. In its transformations can be experienced the presence of Brahma.

4. Knowledge of Brahma in its Fourth Form

The fire mahabhuta has descended from Prakriti. This relation is called Anvaya or family relationship. It has been already described that knowledge and movement develope in Prakriti due to the proximity of Brahma. The Prakriti retains its form, acquires attributes and continuously undergoes various transformations. In this way, the fire element is the remote descendant or transformation of prakriti. The Prakriti has transformed itself in this way and has been manifesting its intermediate transformations. This indicates the family relationship of fire and Prakriti.

Because Prakriti exists, fire and its effect exist. This is how the Prakriti has come down in Agni mahabhuta. The arttibutes of gold come in the ornaments and those of clay in the pots. The effect shows the same attribute as the cause.

The Prakrti, the Atma and the Brahma, are eternal. The Atma and the Brahma are of one nature, that is, they are unchangeable. But the Prakrti undergoes transformations. From the Prakrti comes the Cosmic Mahat Tama, from the latter Cosmic Tama Ahankara and from the latter still all the five tanmatras, and among these five is the fire tanmatra. These transformations are possible because of the pervasiveness of Brahma. In these transformations the yogi experiences the presence of Brahma.

The Satva preponderates in Agni more than Rajas and the latter more than the Tamas. Though in a very small quantity, the Tamas is there in fire, because without it the fire cannot exist, The fire has light and lights other objects. It possesses movement and moves into other objects. It moves very fast, and enters water and earth and rides the air also. The fire is Satvic, Rajas and Tamas. All these three classes originate from the Ṗrakriti. If the Yogi perceives this succession of transformations he will feel that this cycle of changes originates from the Brahma. He should experience Brahma in this also in the changing states.

Knowledge of the Brahma in the Fifth Form of Fire

Fire has been used as an accessory cause in the creation of the visible universe. It is due to it that things are visible. This is the first usefulness of fire.

Fire pervades the bodies of all living beings with its Sattva Guna and benefits them. In its Rajas form, it causes the movements of the heavenly bodies by attractions. In the form of the sun it creates clouds and as electricity, on the earth, it is responsible for running mills and factories. In its tamas form, it creates multiplicity of objects and helps the world of living beings, It resides in wood, coal and stone and helps man in his many activities.

Fire resides in the bodies of all beings and also in the space. With its three Gunas it supplies objects of enjoyment. At the time of the creation of the universe it was fire which baked everything. This baking process is still going on and will go on. It pervades all inanimate and living beings and keeps them stable. In the absence of fire, the whole creation will sink into darkness and life will come to an end.

This is why fire is worshipped by all. It evolves life. In the form of sun it is the object of worship. People bow to the sun as it rises,

because it dispels darkness and helps the growth of vegetables, herbs, and fruits, and ripens them. We know that fire helps digestion.

The sun, in fact, is a little son of the fire element. The space is crowded with innumerable suns like ours.

The volcano of Kangra is worshipped by the Hindus. The sacrificial fire is worshipped in many ways. In other countries also the sun and fire are the objects of worship. The Parsis are all fireworshippers and worship the lamps when they are lighted.

Knowledge and Worship of Brahma in Fire

Fire pervades the whole universe. People should make it the object of worship and concentration. In the all pervading fire, Brahma must be realized through Samadhi. This is the usefulness of fire. It enables us to realize the great guide, that is Brahma and brings us nearer to him. Its subtlety takes us to the subtlety of God. We thus understand the pervader and the pervaded simultaneously.

In the Upanishads the sun is the symbol of Brahma. It is the means of worshipping Brahma. But to perceive Brahma in the forms of fire is a better method. The Upanishad says, "that which resides in fire and pervades it in a subtle form, that which the fire does not know, though the fire is its body, and fire is controlled by it, that is Brahma, all knowing and immortal."[1] Here fire is imagined to be the body of Brahma and thus the object of worship. How lofty and beautiful indeed is the ideal ! This worship of fire is non-controversial and leads to real happiness. It ends all controversies. It can unite different religions and one object becomes the object of worship by all. This worship should be acceptable to those who are either the worshippers of incarnete God or formless God. If God is to be worshipped in a statue, fire is a very fitting image of him. If he is not to be worshipped in the form of image, he can be seen in the cosmic fire. Brahma is the pervader and fire is the pervaded.

This worship will lead us to light, because it is light, itself, and removes darkness. It will remove the darkness of our hearts. In its light we will see the light of the Brahma. It will remove the curtain beyond which is concealed God. Fire is light and the Brahma is light.

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१. योऽग्नौतिष्ठन्नग्नेरन्तरो यमग्निर्नवेद यस्याग्निः शरीरं, योऽग्निमन्तरो यमयति, एषत आत्मान्तर्याम्यमृतः ।

बृहद् ३, ७, ५

Hence the worship of fire will take us to light. It will remove both the external and the internal darkness.

All the visible things of the world have received their forms from fire. Fire has been seen in seven forms. In the Upanishads they are 1. Kali, 2. Karali, 3. Manojaya, 4. Sulohita, 5. Sudhumra, 6. Sphulingini, and 7. Vishvaruchi.[1]

If the Brahma is to be visualized, it is possible in the cosmic form of fire. It will be perceived as a light of lights. In the Upanishads he is addressed as fire. The Veda says "You are Agni, lead us on to the right path of prosperity and happiness."[2]

We have to believe that God exists in a certain form. Only then he can be an object of perception. There can be only one object with whom God can be compared. That object is our Soul, because in point of intelligence, God and the Soul both are equal. Hence God can be compared to the Soul. But the Soul is limited to a region. It can, there fore, be an object of realization in our internal organ. Once we have perceived our own self then God will become perceptible everywhere and there will be no difficulty in knowing him.

The Soul is the touch stone, available to us. Tested on it, the Brahma would be correctly understood. If the soul is not perceived, there can be some mistake in understanding the Brahma. If we try to see the Brahma in fire, we are liable to make a mistake because in fire, there are air and space also. These two elements are very light and pervade fire. We can therefore mistake air and space for Brahma in fire. This mistake is possible for those who have not yet realized the Brahma. It is, therefore, necessary first to perceive the Soul with which alone the Brahma can be compared.

You have seen a cow. Then in a forest you may happen to see a nilgau, which you had not seen before. Now there may be nobody in the forest to tell you that it is a nilgau. You have heard its name only. Since the animal you have now seen resembles the cow which you have already seen, you will infer that it is a nilgau.

Similarly, you have perceived the soul. In fire, when you will see air and space, you will not mistake them for the Brahma. Without

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१. काली कराली मनोजवा च, सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी च विश्वरुची च, देवी लेलीयमाना इति सप्तजिह्वा ॥ मुण्ड. २, ४

२. अग्नेनय सुपथा रायेऽस्मान् । यजुर्वेद.

seeing the cow, you could not recognise a nilgau, Similarly without understanding the soul you cannot understand the Brahma. Even after perceiving the Brahma your doubt will continue, because you have not perceived the soul. Hence for the realization of the Brahma, it is necessary that you first realize the self. Otherwise, the knowledge of the Brahma is impossible. We have, therefore, in our book named "Science of Soul", described the nature of the self and the method of realizing it. Those who endeavour to understand the Brahma without first under standing the self, will be lost in their search.

In these days devotees of God continue to recite his name and tell the beads of rosary throughout life; but this is not the correct method. This is, in fact, the beginning of search and a devotee would not like to stay on just where he began. The flour repeatedly ground in a mill will remain flour only. This is just the first step for restraining the mind. If you do not succeed in this method there are several other methods open to you. A mere recitation of God's name will not lead you nearer to him. God is the object of real knowledge. Recitation is not knowledge. It is just an intellectual effort. A rosary cannot take a man, an inch nearer to God. It is necessary to take further steps.

The further steps consist of meditation and concentration which control the mind and urge the intellect to ponder on the nature of the Brahma.

Still further step to perceive the Brahma is through Samadhi. You can know him only when you have first known your self with which you can compare the Brahma. In the universe you can perceive the Brahma in cosmic fire if you have perceived the soul already. If not, you will stop at the knowledge of fire and you will not proceed further to the knowledge of the creator of the universe, and even if you reach that stage your knowledge will be imperfect.

Chapter V

The Thirtieth Curtain

COSMIC AIR MAHABHUTA

REALISATION OF THE BRAHMA IN ITS FIVE FORMS

Air is subtler than earth, water and fire. When you will concentrate on air in Samadhi, you will have the experience of concentrating on subtlety, and will advance on the path of realization of the Brahma. Let the object of your concentration be subtler, so that you acquire the capacity for the realization of the subtlest, that is the Brahma.

Now the air mahabhuta is the object of your highest concentration (Samyama) born of Dharana, Dhyana and Samadhi. Without air, a living being can survive hardly for a few minutes. Like other elements it has five forms, in which God has to be realised.

Now analyse carefully the air mahabhuta and, along with it, understand the efficiency of Brahma. The Brahma is formless but you should try to understand that it is the efficient cause, not only of the three bhutas already described but also of air and space. After you have grasped it perfectly, you will visualise the subtlety of the Brahma.

Realization of the Brahma in its First Form

Now the touch tanmatra is on its way to transformation. The subtle state changes into air mahabhuta. The space has already reached its final state and helps the air mahabhuta to undergo transformation by providing it space.

Thus the space is the accessory cause of the air mahabhuta. To begin with, concentrate pointedly on air in its touchable form. In comparison to it, fire, water and earth were grosser. They could be visualised because they are visible. Water and earth were the objects of taste and the earth of smell as well. Air is the object of touch alone. It cannot be seen, smelt or tasted. Touch is experienced mostly by the tips of fingers. There is no other means of realizing the presence of air. Of course, air pervades the entire human body and every part of the body feels the touch more or less. This subject has been dealt with at length in our "Science of Soul." How this touch tanmatra undergoes

various transformations, due to tne presence of the proximity of the Brahma which is to be visualized by a Yogi.

(i) *Tremulousness*—Touch first appears in the form of tremulousness, but this quality cannot make its appearance unless supported by some object. When air came in contact with space, termulousness was created. The touch tanmatra, when alone, did not possess this quality. But when it came in contact with space, it acquired tremulousness. The quality exists in the air constantly. In Sanskrit Vayu or air means that which moves or trembles. This quality of air is imparted to the object with which it comes in contact. When fire, water and earth were contacted by air, they began to move and quake. This is why every object in the universe is moving. The air pervades every object and causes it to move.

Water is purified when moved by air. Fire bursts fourth when moved by air, and reduces even such a hard substance as gold to ashes. It is to make fire more vigorous that a goldsmith uses the bellows or a pipe. A blacksmith also does the same. A football, full of air, bumps up when kicked and the volleyball goes up when struck by hands. The same principle works in case of rubber balls in badminton, tennis, billiard etc.

The various physical exercises are facilitated by the tremulousness of the air. The science of Pranayam rests on air and takes the yogi to the state of Siddhis. A yogi can squat on water and lose himself in meditation. He can rise in the air and stay in any pose he likes. He can walk on the rays of the sun.

The tremulousness of the air washes away earth, water and fire. The petrol is taken out of the pumps with the help of air. The air moves water through the pipes and draws it out from the tube-wells. The all pervading Brahma has imparted to it this attribute.

(ii) *Slanting Movement:*—After its contact with space, air acquired the attribute of movement or tremulousness but the question was, in which direction the movement should be, upward, downward, right, left, north or south? This could not be regulated without the proximity of the Brahma. It is his proximity which moves it or makes it wind. The air has now become wind.

The movement of the air is serpentine or zigzag. This movement gives it force. This is why waves rise in the sea.

It is by the slanting force of the air that all the heavenly bodies move. They do not take a moment's rest. As objects move in the water, the big heavenly bodies move in the air. When a storm breaks, the sea is disturbed and waves rise very high. It happens also in lakes and rivers. When the wind blows hard, it uproots the trees, the roofs of houses are sometimes blown away and new dunes are formed in deserts.

When the air in the nerves is disturbed, it moves in a serpentine way and it is due to the disturbed Vayu in the body that man becomes insane and runs faster than he can in a healthy state. It is due to the disturbed Vayu (one of the three humours) that an old man gets tremours in his hands, lips, neck and tongue. There are eighty kinds of Vayu diseases, and it has been experienced that the administration of cinnamon water balances the Vayu.

The slanting movement is partly responsible for the slanting movement of the earth. The water moves because of the movement of the air. When water falls down, a movement is caused in it but on land the movement in water is caused by air. The air makes the clouds in the sky move and causes lightning by striking them against each other.

(iii) *Constant Movement*:—As air moves in a slanting direction, it is never stationary. Every moment, it is moving and making other objects move. The leaves of trees and vegetables are always moving. The crops are always dancing.

It makes the blood circulate in the whole body in three seconds, in 72 lacs of nerves. The waves are always dancing on the seas and lakes. Children are very quick and active due to the predominance of air in their body, and it is their nature to be attracted by fast moving objects. When forests or villages catch fire, air helps it and terrible destruction is caused.

Dryness:—By nature air is dry. There is no wetness in it, as it is in oil or water, and, therefore, it dries everything, and in winter and summer it dries our bodies and makes cracks in the skin. The Dyers dry clothes by moving them in the air and thus causing greater movement. The dry air takes away water from wet clothes.

It is due to the dryness of air that the wet soil becomes dry. The evaporation of water in the tanks, rivers and lakes is caused by

the dryness of the air. If the air were not dry, the water would not have evaporated, and agriculture would have been impossible. The heat of the sun also causes evaporation but less than the air. The main attribute of the fire is to burn things, but before a thing is burnt, it is dried. Air and fire, both combined, cause dryness sooner.

In autumn the wind dries the leaves and their greenness disappears. Leaves fall down and trees become bare. It is after autumn that new leaves appear. A new construction solidifies because the wetness in it is taken away by the air. A wet construction would collapse very easily, but, due to the dryness caused by the air, it endures for centuries. The dryness caused by the air makes the wood inflexible and such wood is used for the construction of houses. The green and ripe crops are dried by the air and made edible, but untimely wind does harm also. Air dries the mud and makes the road cartable. Air removes the trouble of the lungs and helps digestion.

(4) *Purification*:—The dryness of the air is converted into a purifying property by the proxmity of the Brahma. The air extinguishes the fire, dries water, and blows away earth. No other element is mixed up with it. Therefore, it is pure and purifying. Space, of course, does mix up with air but that does not make it impure. It was due to the contact of air with space that it was transformed into touch tanmatras. The space also is the cause of the purifying property of the air. However old the air, it never gives bad smell. The empty bottles do not give bad smell but if there is water or clay inside, they give bad odour. If dirty clay is spread out, it becomes pure by the contact of air. Buildings which are sufficiently ventilated are always clean and sanitary but if the ventilation is inadequate or defective, the air becomes impure, due to its contact with things inside. Thus the smell, good or bad, does not belong to the air. It belongs to the earth and the particles of earth when mixed with air cause smell. When wind does not blow, these particles settle down and become a part of the earth.

When lungs are diseased tuberculosis is caused. Fresh air, inhaled and exhaled, throws out the germs of the disease and makes the patient healthy. Breathing is sometimes a method of treatment. The Hindus regard air as pure and, therefore, give it very great importance. Everyday a Hindu should do at least three Prayanams.

Doctors also are of the opinion that deep breathing and morning walk are very conducive to health. This is due to the purity of air. Sometimes breathing causes injury also.

In big and crowded factories the impure air is pushed out by exhaust fans. The bad air is thrown out and space is created for the fresh air. The mills and factories make air impure and, therefore, people have to go long distances for getting fresh air. God made the air pure but man has made it impure. The only way to get out impure air is to go to the open plains. The purity of air is a source of life.

The air purifies all objects from outside and inside and dries all rotten objects. Those who live in ventilated houses do not often fall ill because there is no bad air there. But the houses which have no good ventilation are not healthy. They are called slums. In Delhi and London there are areas known as slums. They are blots on modern civilisation. Efforts are sometimes made to demolish them but selfishness comes in the way.

Water and earth make things impure but they are purified by air. Oxygen purifies the air in the lungs and gives strength. It supports life and gives strength to living beings. The wells from which water is not drawn out are unhealthy beeause the movement of water is necessary to bring it in contact with air so that it may become pure. Stagnant water is not fit for use. Where there is a strong wind, mosquitoes, flies and other insects do not breed. Air is pure in every respect and a life giving element. The contact of air is very purifying. Therefore, sages and yogis live in open air.

(6) *Coverlessness:*—Air is purifying because it cannot be covered. When dust or dirt covers an object it becomes impure, but when it is removed it becomes pure.

Air is invisible because at the time of its creation fire had not come into existence. How can then any form come into air ? It had not come in contact with earth or water either. Therefore, the attributes of the two later elements were lent to the air. Hence, at the time of its creation air was pure. It does not cover anything. It has no weight and no form. Even after the creation of all other elements the coverlessness of air persists. Air moves round the earth, water and fire but it does not cover them. It is earlier than all the three elements. Though it is in them, it does not cover them

This is why they pass through it. Hard things like stones and tenderest objects can move through it. People can build houses 150 stories high, because air does not obstruct anything. If air were not open and coverless, nothing would be visible. If the windows and gates are concealed by air, there would have been great confusion.

It is due to this property of air that the heart purifies the blood. Air moves in all the nerves and arteries and keeps the body alive. Air enters the mountains and seas and keeps the living beings alive. If air possessed the attribute of covering things, nobody could see anything. It is God's grace, therefore, that this property did not develop in air, and fire posseses the power of helping vision.

Air does not possess form or weight. Therefore, it does not cover any thing. Formless objects are subtle and therefore they can enter everything without any obstruction. All the objects made of earth or water pass through the air freely. Air is transparent and does not obstruct our vision. There is no place where air has no excess.

(vii) *Force*:—Air does not obstruct or cover anything. If anything obstructs it, then its coverlessness acquires great force.

Earth, water and fire, all combined, do not possess as much force as air. All the three elements acquire movement from the air. It is with the force of air that different heavenly bodies continue to move. The air lends force to them. When the air takes the form of strong wind, it uproots large trees and a man, caught in it, is thrown away at a distance. It retards the movement of planes, bicycles etc.

At the time of the dissolution of the universe, it reduces heavenly bodies to powder and particles, and disburses the thick dark clouds. By Pranayam, air is filled in the lungs and a man, apparently so small, can stop an elephant and a horse or a car. It is with the force of the air that there is movement in fire and water on the earth. Thus air possesses the greatest force.

When imprisoned in tubes, the air gives them great strength. The tube of a bicycle is hardly 1½ inches in diameter but can hold five or six men on it and only a very small portion of the bicycle tube touches the earth. Buses carry even one hundred passengers. Nowadays tyres and tubes are used also for bullock carts which enable one or two bullocks to draw a weight of several hundred maunds. A man can weigh on his chest a bullock cart loaded with

many persons, if by Pranayam he takes sufficient quantity of air in his lungs. Ramamurti used to weigh an elephant on his chest.

In the Puranas, Hanuman is called the son of the air. This is to explain the extra-ordinary strength he possessed. He jumped over the sea and reached Lunka and brought a hill to Rama because he could not locate the herb, which was wanted for the treatment of Lakshmana. Swami Dayanand, with the help of Pranayam, could stop a carriage drawn by two horses.

If we try to keep air under thousands of maunds of water, it will not be possible. The air shall come up. A fish can breathe inside water and the air thus exhaled comes up to the surface in the form of bubbles. A puncture in a tube is detected by dipping it into water. Large drums, full of air, are put into the sea, but they do not sink, and light houses are built on them. All this is due to the force of air. To explain the extra-ordinary strength of Bhimsen, one of the five Pandwas, he is supposed to be the son of the wind.

(viii) Akshepa (Shock)—When the proximity of the Brahma imparts the power of movement to the air, the latter takes the form of shock. The shock does not extinguish strength or energy. The strength is turned into shock. The greater the strength the stronger the shock. Shock is the transformation of strength or energy.

The force of air is transformed into shock due to the proximity of the Brahma. A shock is caused according to the strength of an electric current. Air is tremendously strong. Hence its shock is also terrible. One cannot bike against a strong wind and a boat cannot sail against it. The air shock enables a farmer to separate the chaff from the grain. The air or steam makes a railway engine draw heavy trains. Steamers, loaded with heavy cargo or thousands of passengers, cross the seas. The sails filled with air enable a ship to cross the seas. The kite flies in the sky due to the shock of air. The gas in the planes makes them fly thousands of miles above the earth and the sputnik has rounded the earth, and the possibility of reaching the moon is being explored.

The Clouds driven this way or that by air, irrigate large regions. The light articles are flown miles away by the force of air shock; and it is difficult for a plane to fly against stormy wind.

This force and strength of the air must be understood and the power of Brahma in its various forms must be realized,

Question--Where is the necessity of recognizing the presence of Brahma in these movements and transformations, if we think that all these are natural attributes of air ?

Answer—We can suppose anything, why only that these movements are the natural properties of air ? But we have to find what the truth is. Truly speaking, for these changes and transformations there must be an efficient cause. We should not insist that a cause must have a cause and so on. This will take us no where. We should, therefore, stop with the Brahma and recognize it as the efficient cause of all movements.

If we suppose that the movements and transformations are the natural properties of the inanimate objects, how will we account for the stoppage of all these movements at the time of dissolution of the universe because the natural properties of an object do not perish ? Some slight movement is the property of nature, which never separates from it. But the activity which we find in the nature and all its transformations has come from the proximity of the Brahma. This must be realized through concentration. It is due to the presence of the Brahma that everything moves.

2. Knowledge of Brahma in its Second Form

We have described the eight properties of the air which are not separable from it. They are present in its transformations. The properties are inalienable and accompany all the transformations of a substance. They exist in the air and in all its forms as well. For instance, there are the properties of tremulousness and slanting movement in the air which are found also in its transformations. In the human body there are ten kinds of air. We find that the air is constantly moving in the lungs and nerves. The air moves in numerous zigzag nerves. It enables the birds to fly thousands of miles.

The eight properties have no independent existence. They exist because the air exists. The substance and the properties are inextricably connected. The air is called Guni (substance) and its property is called Guna (Property). Both combined constitute swarupa. In our opinion a substance and its attributes are one whole, not separate.

The Brahma is all pervading. It cannot be separated from this attribute. Fire is subtler than water. Therefore, it pervades water. The Brahma is the subtlest, it can, therefore, pervade everything. It pervades the air.

Air is subtler than fire. For the study of subtlety, the transformations of air should be studied and it must be perceived that the air is always air, no matter what transformation it undergoes. The transformations of air are subtler than the transformations of the tanmatras of the other mahabhutas. These can be perceived by the higher vision of the yogi who has to cultivate a subtle intellect. While perceiving the transformations of air, the yogi should also realize that the changes in air are taking place due to the power of the Brahma. When the air reaches its last transformation, the yogi will perceive how subtle and great is the Brahma.

Cotton undergoes many changes before it becomes a cloth and the cloth is then put into many shapes for making different dresses. Thus only the condition changes and cotton subsists in all its changes. Cotton has no separate existence. It exists in all the changes. Similarly the air changed into tremulousness, slanting movement etc., but when these transformations took place, the touch tanmatra (air) was not destroyed. It continued to exist in its own form. This is the swarupa state of air.

Question—How can so many properties and transformations exist or take place at the same time, because once the second attribute appears, the first goes out of existence ?

Answer—We sow crops in the field and when they ripe we harvest them. You carry on cloth business, if elected, you make speeches in the legislative Assembly, you work in a Government office, fight in war. serve the people, pray and concentrate. If all these activities can co-exist in you, why cannot the different properties exist in the air ? When you are engaged in certain activities your capacity for other activities does not disappear. Several properties can co-exist in one substance. All the properties collectively form the Swarupa of a substance.

3. Knowledge of Brahma in its Third Form

The state from which the air has changed into the gross state is its subtle form. The gross air is the combination of the particles

of its own but there are also the particles of space in it. They are its accessory cause because space is subtler than the air and has already undergone transformations. Ordinarily the tanmatras of space which is the accessory cause of the air become part and parcel of its effect, that is air. The air is thus the combination of itself and the space tanmatras. This combination of the cause and the effect is the air mahabhuta. The sound and the coverlessness in the air have come from the space and similarly has come also the tremulousness. Air in its transformed state is not analysable. Its properties accompany all its forms.

The transformations of the touch tanmatra are wonderful and must be perceived during study. The perfect concentration obtained as a result of Dharana, Dhyana and Samadhi should be fixed on this change. You will then realize how the subtle touch tanmatras undergo transformations and ultimately how the proximity of the Brahma combines the particles of two elements and makes the combination perfect and inseparable. The tanmatra of space unites with the tanmatra of air and assumes the form of gross air mahabhuta. The urge comes from the Brahma. The two kinds of tanmatras are inanimate. They both emanate from the Prakrti. To a certain extent they possess power of movement but they have not the entire power of self regulation and self-control. It is for the regulations of these movements that Brahma is all pervading.

Imagine the proximity of Brahma. The touch tanmantra was the object only of the skin. When it combined with the space tanmatra it began to cause tremulousness. The air assumed form and acquired slanting movement. The two elements combined inseparably and became the subtle form of air. In the samadhi the yogi should see how immediately after its contact with space new attributes begin to develop in air. The yogi should also see the movements in which transformations take place. The Brahma exists all along and it is his proximity which causes the movements. This has to be realised. In fact the Brahma is realised only in these subtle transformations by a yogi.

Question—The touch tanmatra has the property of movement from the Prakriti. The Prakriti, combined with the space particles, assumed certain transformations and then became air. Where is the necessity of recognizing the existence of the Brahma ?

Answer—The inanimate objects cannot combine without an efficient cause. They cannot themselves do anything.

Question—But the magnet itself attracts the needle. Is there any efficient cause visible ?

Answer—If the magnet is placed at a distance of 100 or 200 miles the needles will not be attracted. Somebody should place the needles sufficiently near the magnet. Some intelligence is necessary to bring the needles within a certain distance. Only then the magnet will attract. Hence the combination of the particles of space with the particles of air, in a particular proportion, requires an intelligent power. The combination will take place only under its guidance. This intellegence is called Ishwar.

4. Knowledge of Brahma in its Fonrth (Genealogical) Form

The air has descended genealogically from the Prakriti and has undergone many transformations. What did precede the air and what did exist before the precedent ? When it is explained we see that air belongs to the family of Prakriti.

When from the balanced state of Prakriti the first transformation takes place, it is accompained by the three gunas, Sattva, Rajas and Tamas. They stand for light, activity and stability respectively. These gunas accompany all the transformations. Similarly they descend in the transformations of air also. Air is a very distant transformation of the Prakriti. In the final form of air the Prakriti exists. It has transformed itself. Also in the intermediate transformations of air the Prakriti existed. The changes in the primordial Prakriti alongwith the transformations of air indicate how air is related to the Prakriti.

The existence of air and its transformations depend upon the existence of the Prakriti. The qualities of cotton and wool inhere in their transformations. The transformation of flour satisfies hunger but the transformation of cotton and wool do not, because cotton and wool do not originally possess the quality of satisfying hunger. In the same manner the transformation of flour does not protect us against cold becouse flour originally possesses no such quality. The qualities of cause pass on to the effect.

The Prakriti, the Self and the Brahma are the three eternal entities. The Self and the Brahma stay perpetually in their original form. They do not undergo any change. The Prakriti transforms itself. It changes into cosmic mahatsatva, samastimahat rajas and samstimahat tamas, ahankar and so on. From ahankar emanate the five tanmatras,

and one of these is air. It is the power of the Brahma as the efficient cause which is responsible for the successive transformations of primordial Prakriti. This efficient cause or the Brahma has to be perceived in all the transformations. This is the easiest way of realizing him.

In air, there is the preponderance of rajo guna. Hence it is always in motion. The sattva guna is in a lesser and tamo guna in the least quantity, but tamo guna does exist in it. Without it, air could not exist. The presence of sattva guna is indicated by the quality of purifications and coverlessness in air.

If a yogi looks into the transformations with his yogic eye, he will come to the conclusion that they take place due to the presence of the Brahma. He will also realize the all-pervasiveness of the Brahma who permeates all transformations.

Question—Why do not we recognize the family relationship as beginning from the touch and space tanmatras, because the two elements combined are the cause of air; and they are near to each other ? Why is it necessary to go back to distant Prakriti ?

Answer—The air is related to the touch tanmatras and space tanmatras, no doubt, but then the question will arise whence does the air in the Anvaya tanmatra come from. This will lead us no where. The Prakriti is therefore, considered the first cause of all creations. We have to stop with it. This relationship of every object with Prakriti comes down-wards.

Question—What is the difference between the subtle form and the Anvaya (Family) form of an element, because in both these forms the elements are still in the causal state from which they undergo further changes. Why is it necessary to suppose one more state. Both these states may be considered as one.

Answer—There is a clear difference between the Sukshama and Anavaya forms and it is necessary to consider them as separate. The Sukshama form represents the combination of the cosmic and concrete substances. The constitution of a substance has to be explained as to whether it is made of elements of the same kind or contains those of the other kinds also. To explain this, it is necessary to show that a substance is made of its own elements and as also those of other objects. It cannot develop all alone.

It does not apply to Anvaya in which we do not have to consider the particles of the same kind or other kind. We have only to show as to whence the attributes came in an object. These attributes were not in the previous form. Hence the relationship has to be explained. When an element has passed through the first three transformations and has reached the fourth state, the question arises as to whence the attributes in the element came and to which other elements it is related. To explain the fourth transformation, it is necessary to show that it is related to Prakriti. This is what is called a genealogical relationship.

Thus, there is a great difference between the Sukshama and the Anvaya form. The two forms are not the same. In the Sukshama form, we have to explain what thc immediate material cause is, and in Anvaya form, we show what the distant material cause is. The last transformation belongs to Prakriti. This is the difference between the two states. Briefly speaking the immediate material cause is called the subtle or Sukshama form and the relationship of the cause and the effect is the family relationship.

5. Knowledge of Brahma in its Fifth Form

The Air is the support of all living beings. In its Satvic form, it sustains them. Near the earth, air is a sort of food and source of life. No being can live without air. Man cannot survive for more than a few minutes without air. Birds and animals also cannot live without it. Vegetables also die if they do not get air. When people fly thousands of miles above the earth, they have to take with them bagfuls of air called Oxygen. As food satisfies hunger, Oxygen gives instantaneous satisfaction or relief, the air is the food of Prana. Snakes take in oxygen and stay in their holes for months. The air is the support of all beings. This is its form of usefulness. Being dominated by Rajas, it moves every where and keeps the heavenly bodies well balanced, and saves them from collisions. It regulates their movements. In yogic exercises, air is the support of prana.

The air exists in the interior of the heavenly bodies as tamas and helps their movements. Besides, it creates many objects in their interior. It is necessary in all sorts of conveyances. There is air in tyres, steam in the engines, and gas in the planes. The transport animals also depend on it. The longer the breath of an animal, the greater is its capacity for conveyance. At the time of the dissolution of

the universe, it is fire that causes destruction. At that time air is the main assistance of fire.

The air is a great power and therefore, worthy of worship by all. The air is a mobile form of God. God is concealed in it. The Brihadaranyaka Upanishad says 'The Brahma resides in the air, but the air does not know it. The air is its body. The Brahma, therefore, moves it from inside. That is the Brahma, pure, all intelligence and immortal".[1]

Here, the air is imagined as the body of the Brahma and considered an object of worship. In fact, the Brahma does not possess body because it does not enjoy and body is necessary only for enjoyment. The Brahma is the pervader and the air pervaded. The Brahma can bc realised in air. It is a sort of sheathe, enclosing the Brahma, who resides in it. Where the air reaches, their does Brahma exist. In the air, therefore, the Brahma is to be sought. See how it pervades the air. The air moves, but the Brahma does not as he is everywhere. The air is a created element. It, therefore, pervades one place or the other but the Brahma does not move. It is not tremulous or fickle. In past. future and present the Brahma is immobile and inactive.

In the name of the Brahma many religions have been founded. Every religion has tried to know him and has known him to a certain extent. In our opinion the wise man is he who does not claim that he alone has known the whole of the Brahma, while others have not known him. The Kena Upanishad says, "If you think that you have known him correctly, then certainly you do not know him or have known very little of him. What you have known or others have known should be meditated on. This is how I understand. In fact one who claims that he has known him does not know him."[2]

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१. यो वायौ तिष्ठन् वायोरन्तरो,
यं वायुर्न वेद, यस्य वायुः शरीरम्,
यो वायुमन्तरो यमयति,
एष त आत्मान्तर्याम्य मृतः ।
—बृहदारण्यक–३–७–७

२. यदिमन्यसे सुवेदेति, दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं, यदस्य च देवेषु, अथनु मीमास्यमेव ते मन्ये विदितम् ॥
केन २–१

If the Brahma had been fully known to one individual, then it would have been limited and localised. That very little of Brahma is known to a Jiva shows that the knowledge of Brahma is limitless. A knower then should never claim that he knows Brahma in entirety.

Some sages, prophets and founders of various religions have appropriated, the Brahma to themselves and thus have made it limited, and have not left any scope for further quest. These people have become a source of religious differences. If the Brahma is one, his followers should have one opinion. Why should there be a Hindu, a Muslim, a Christian and a Sikh ? Those who believe in one God, should have one single religion and should worship him. Take the number 100. Now $10 \times 10 = 100$, $25 \times 4 = 100$, $20 \times 5 = 100$ and 50×2 is also $= 100$. No body should claim that 10×10 alone makes 100.

Hence if a man says that he alone has realized God or Allaha or Brahma, he is wrong. It is an audacity. Such audacity causes quarrels, riots, divisions, wars and hostilities. The followers of God, should, therefore, be united and be one.

This point must be considered carefully and one should shape one's life accordingly. Through the human body alone worship of God is possible. It leads to liberation without distinctions.

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Chapter VI

Twenty-ninth Curtain

COSMIC SPACE MAHABHUTA

KNOWLEDGE OF BRAHMA IN ITS FIVE FORMS

Air could be experienced through the skln of the body, but the space is formless and extremely subtle. It can be experienced only through the ear which is only a very small part of the body. Through this limb you have to perceive the space tanmatra and its transformations. The samadhi in which this can be realised is the subtlest. The space possesses only three attributes. The samadhi for the realisation of the space will impart subtle intelligence to you. It will enable you to pass through the circumference of the tanmatra to higher subtlety and this experience will lead you to the subtlest primordial Prakriti and there you will visualise the Brahma.

Your concentration is now employed in the samadhi for perceiving the space mahabhuta. Without space no element can transform itself. Space is one of the supports of the transformations of elements. The correct Knowledge of the support will lead to the correct knowledge of the supported. The subtlety of the space mahabhuta will make you understand the grossness and transformations of air etc.

Like the other mahabhutas the space also has five forms. In the foregoing sections the five forms of every mahabhuta have been explained. Now in your samadhi try to analyse the space mahabhuta and through its subtlety realise its efficient cause. In the formless air you have visualised the formless Brahma. Now try to understand the subtlest element i. e., space and its changing forms and therein all pervading Brahma.

1. Knowledge of Brahma in its First Form

In the creation of the universe space occupies the first place among the five mahabhutas. The five tanmatras have been created and exist separately. They are unable to afford enjoyment to the people of the world. They can provide enjoyment only to the subtle bodies. The worldly enjoyment comes from the tanmatra but through mahabhutas.

Only the gross element can provide enjoyment for the gross bodies. Hence the subtle elements have to transform themselves into the gross elements. Try to understand the transformations of the space tanmatra as they occur. First study its gross form in your samadhi. The space possesses three atributes which develop serially.

i) *Sarvatragati* (*All-pervasive*)—As the transformation of the space starts, the void comes into being. The sound tanmatra appears to be all pervading. When the air mahabhuta transforms itself the space is already there. Similarly the earth, water and fire are contained in the wing of the space. The four elements play in the space and manifest their attributes. The space is their abode. They are in the space but separate from it. The space supports them and also pervades them. It is their accessory cause.

In the creation of the air it imparts space as also sound. The air comes into existence when space combines with it. When the air has transformed itself and combines with the tanmatra of space, the fire mahabhutas begins to change. Then the three combine with the taste tanmatra and create water. The four tanmatras then mix with the smell tanmantra and bring the earth into existence. As the space is everywhere it comes in contact with everything. Hence the attribute of sound which belongs to it is shared by earth, water, air and fire.

The space is considered to be of various forms because it is contained in pot, cloth or temple. But in reality the space is one. The pot breaks and a temple is erected but space does not change because it is un-changeable. A man in any part of the world can speak to a man living in Germany by establishing contact with the tail star in the sky. This is possible because the space is everywhere. It is full of countless sounds but electricity catches the sound that is wanted. If the sounds of the space would ever be heard without the help of electric waves, then the past sounds will also be heard. It is due to the pervasiveness of space that a man floating thousands of miles above the earth can establish his contact wlth a man on the earth and speak to him and get messages from him. The sound pervades everywhere in the sky and can be caught through apparatus. Such sounds can be caught both by friends and enemies. Hence the different countries have their own codes. The space helps man to gain countless advantages through telephone, radio and wireless.

The space is invisible, but through contact with fire it becomes visible. Some hold that it is eternal, others say that it is not. As cause, it is eternal, as effect it is not. It is more pervasive than the remaining four elements but less pervasive than the Brahma. It has its reach everywhere. One who is desirous of realising the Brahma, should try to understand the manifestations of a space.

ii) Dispersiveness (*Avyuha*)—The proximity of the Brahma brought into space or Akasha the attribute of dispersiveness, which makes all the objects separately visible. The objects can be separated and analysed due to space because it possesses the power of separating them. It keeps one element separate from the other. Water is separate from earth; and if mixed it can be filtered. It is due to the dispersiveness which keeps the fire and space separate. If the attribute of dispersiveness were not there, then cool water or ice would not be available. Everywhere there would have been hot water on account of which vegetables could not have grown. Every thing would have been scalded by hot water. Even fire would not have been available in pure form and, therefore, baking would have been impossible. Fruits and crops would not have ripened and the physicians would have been unable to make their metalic preparations. The dispersiveness of space has kept fire and water separate. Similarly fire and air, and air and Akasha are separate entities and give enjoyment or liberation to humanity. It is the dispersiveness of Akasha which distinguishes between the cause and the effect. This distinction is caused also by time. What precedes is cause and what follows is effect, but that which makes the distinction visible is the dispersiveness of the Akasha.

It is due to the dispersiveness of space that earth, water, fire and air do not become one. If the space were not there with its attributes of dispersiveness, the earth element would have been only one whole and the innumerable heavenly bodies would not have been created. In the beginning of the creation there was a big golden orb. It would have continued as it was, without the dispersiveness of the space. The five elements would not have been separated. They would not have undergone transformations. Water could have stayed only in one form. There would have been no seas, rivers, wells, streams and lakes. Not only this, the water would have been an inseparable entity. In that case it could not be drunk or used for bath. There would have been one single sheet of water, inseparable from the golden orb. The living beings would not have enjoyed or been liberated. It is due to the

proximity of the Brahma that the dispersiveness of space acts like a living intelligent power. In this a yogi should perceive the dlvine intelligence. He should also try to differentiate main intelligence and the imparted intelligence.

ii) *Availability*—The dispersiveness of Akasha keeps all the objects separate and also enables them to stay in space. The dispersiveness has transformed itself into space. There is no object which has no space to stay in. Everything is contained in space. All the four mahabhutas exist in it.

The Akash is transformable. Hence it is grosser than its original element, but it is subtler than the remaining four mahabhutas. Where there is earth, water cannot come in and where there is water, fire cannot come in. Similarly air cannot come in, where there is fire. It is a different thing that in earth the four elements are there. When the earth particles change and the element assumes its final form, the final elements combine, but when all have been transformed they cease to possess their original nature. The Akasha does not require a space. Hence it accommodates every object. When an object occupies a space, no other object can exist there unless the first object is removed but this does not apply to Akasha, in which all the objects are contained. It is the attribute of Akasha to supply space to every object. The four elements exist and their transformation take place in the space. The earth particles stay in the space or Akasha and the various bodies formed of these particles also stay in it. Vegetables, mountains and earthly bodies stay in the space. Similarly the particles of fire and the bodies made of the fire element like the sun etc., are also there. In fact everything living or inanimate is contained in the space.

The Akasha is limitless but man has appropriated a part of it, which can be purchased and sold. When you purchase one thousand square yards of land, the space above it also belongs to you. Therefore, the owner of the plot can raise several storeys on it, but in big cities the construction of the storeys requires permission of the municipal organisation. This is necessary to protect the right of the neighbours. In the big cities, the land and the space above it, are sold separately. When a land is sold, it means the space for the ground floor only. The higher storeys are erected in the space which has to be purchased separately. Thus each storey has a separate owner. In advanced cities,

there are buildings 150 storeys high and each storey has a separate ownner.

Now-a-days, the Akasha has become very valuable because the storeys, above the ground floor, are considered better to live in. There is no fear of animals and reptiles of the surface. The Governments of different countries now claim that the space above their territories also belongs to them. A plane of a foreign country cannot fly over the territory of another, and if this rule is violated, anti-air guns are used; but the space, where man has not yet reached, belongs to all.

The Akasha does not require space. It supplies space for other objects. This greatness and limitlessness of the Akasha proclaims the Brahma, due to whose proximity, the attribute of dispersiveness has developed in the Akasha. The great power of Brahma must be realized by a yogi.

The Akasha has been created and what is created is gross. Yet it is subtler than the remaining four elements. In many books the subtlety of the Akasha is compared to the subtlety of the Brahma. The Vaisheshika Philosophy says that both the space and the self are pervasive.[1] It would be irrelevant to discuss here the pervasiveness of the self. This would be discussed elsewhere. It would be sufficient to state here that the self is tiny and multiple. If the Vaisheshika uses the word 'self' for the Brahma, we have no objection. We are here dealing with the Akasha. When we say that the Akash is pervasive, we are speaking comparatively. We mean that the remaining four mahabhutas are not equally pervasive, otherwise what is created cannot be pervasive. The Akasha is subtler than the remaining four elements. Hence, to a certain extent, it can be compared with the Brahma. The quest of the Brahma in the subtlety of the space is easier than in the other mahabhutas. The Akasha is one single entity, No other element is mixed with it. Earth contains all the other four elements and the water contains the fire, the air and the Akasha. The fire contains the air and the Akash and the air contains the space. Thus every mahabhuta is a mixture. The search for the Brahma in them is, therefore, rather difficult, but the Akash is pure and separate. Hence the search of the subtlest Brahma in the subtlest element is easier.

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१. विभववान् महानाकाशस्तथाचात्मा — वैशेषिक ७-१-२२

In the subtlety of the Akasha, subtlety of the Brahma should be perceived but the subtlety of the Brahma differs from the subtlety of the Akasha. The two subtleties are not of the same kind. In several entities of the same category, it is difficult to discover of an element of a different category, but the Akash is one single entity in which the Brahma, a single entity can be sought. If you concentrate on the subtlety of the Akash in Samadhi, the Brahma is there before you, because there is nothing in between. The space seems to be empty and so is the Brahma, the difference being only that one is inanimate and the other is all intelligent. The search of one subtlety in another is easier. In the physical creation, there is nothing so subtle as the Akasha. No other element interferes with it. Hence as soon as the Akasha is visualised, the visualisation of Brahma, becomes easy. You will experience what pervades and what is pervaded. The Akasha has no support. In fact it does not require one. It has a sort of lifeless emptiness. The Brahma is also emptiness, but it is vibrating with life and intelligence. Hence we have to realise one emptiness in another. In one you will see inanimateness and in the other intelligence. There is distinction in their pervasiveness. The pervasiveness of one is indivisible and of the other divisible. However the Akasha is the only object in the physical creation which is the best means of realising the Brahma.

2. Knowledge of the Brahma in its Second Form

The three attributes of the Akash, we have already described are not separate from the space, and represent only its transformations. The Akasha is the Dharmi (substance) and the three states are its attributes, The two are inseparable.

In whatever form the Akasha is, the attributes will accompany it. They are in the Akasha and also in its transformations. The Akasha reaches everywhere. Its transformation is sound which also pervades everywhere. A word uttered at one place fills the whole space. All the sounds are in the sky. The radio programmes of all the countries fill the sky simultaneously but one sound does not interfere with the other. All sounds are different. In our own body there are different sounds, each organ having its own sound, which a doctor can distinguish. The sounds of musical instruments are different. They fill the space but exist separately. The three attributes of the sky are always in it. In fact they are the space.

These attributes are rather not mainfest and, therefore, an ordinary intelligence cannot understand them. The Akasha is subtle and its attributes also are subtle. Hence to distinguish them is very difficult. The knowledge of these attributes begins when the transformations of the other four elements start. When there are no objects, the idea of where and when cannot be grasped. When there is no combination we cannot conceive separateness. We cannot understand the dispersiveness etc. of Akasha unless there are objects; and until the elements occupy the space, the three effects-pervasiveness, dispersiveness and coverlessness-cannot be understood.

Before the transformation of the other four bhutas commences, the Akasha seems to be in the state of all pervasiveness. It is only when the transformations have started that we see that the Akasha gives them space. After this the objects want separate existence. Therefore, the necessity of dispersiveness of Akasha arises. Thus the yogi will see the development of the three states of Akash. These three attributes existed in Akasha in the very beginning but their presence manifested itself when they came in operation. They can be perceived in Samadhi and along with them the Brahma who gave them the urge can also be realized.

The yogi realizes the transformations of the sound tanmatra (Akasha). He should also realize the efficient cause of these transformations that is the Brahma. It is from the Brahma that urge comes. When the yogic budhi has followed the transformation of Akash to their finality, only then will the intelligence of Brahma be realized.

3. Knowledge of Brahma in its Third Form

The stage from which Akasha has changed into the gross state is its preceding subtle state, i. e., the sound tanmatra in chart no. 4 opposite. The gross Akash is the combination of the particles of the same category. The sound tanmatra has transformed itself into the gross form. The Mahabhuta Akasha is therefore, the cause and effect combined. The general Akasha and the particular Akasha are one and the same. The sound tanmatra has transformed itself into the states of avastha, dharma and lakashna, and finally into akasha mahabhuta. From these three states becomes the gross Mahabhuta Akasha. The sound tanmatra particles combined to make a substance which affords space to every object. If any of the four kinds of foreign particles had combined with the Akasha the latter would not have acquired the

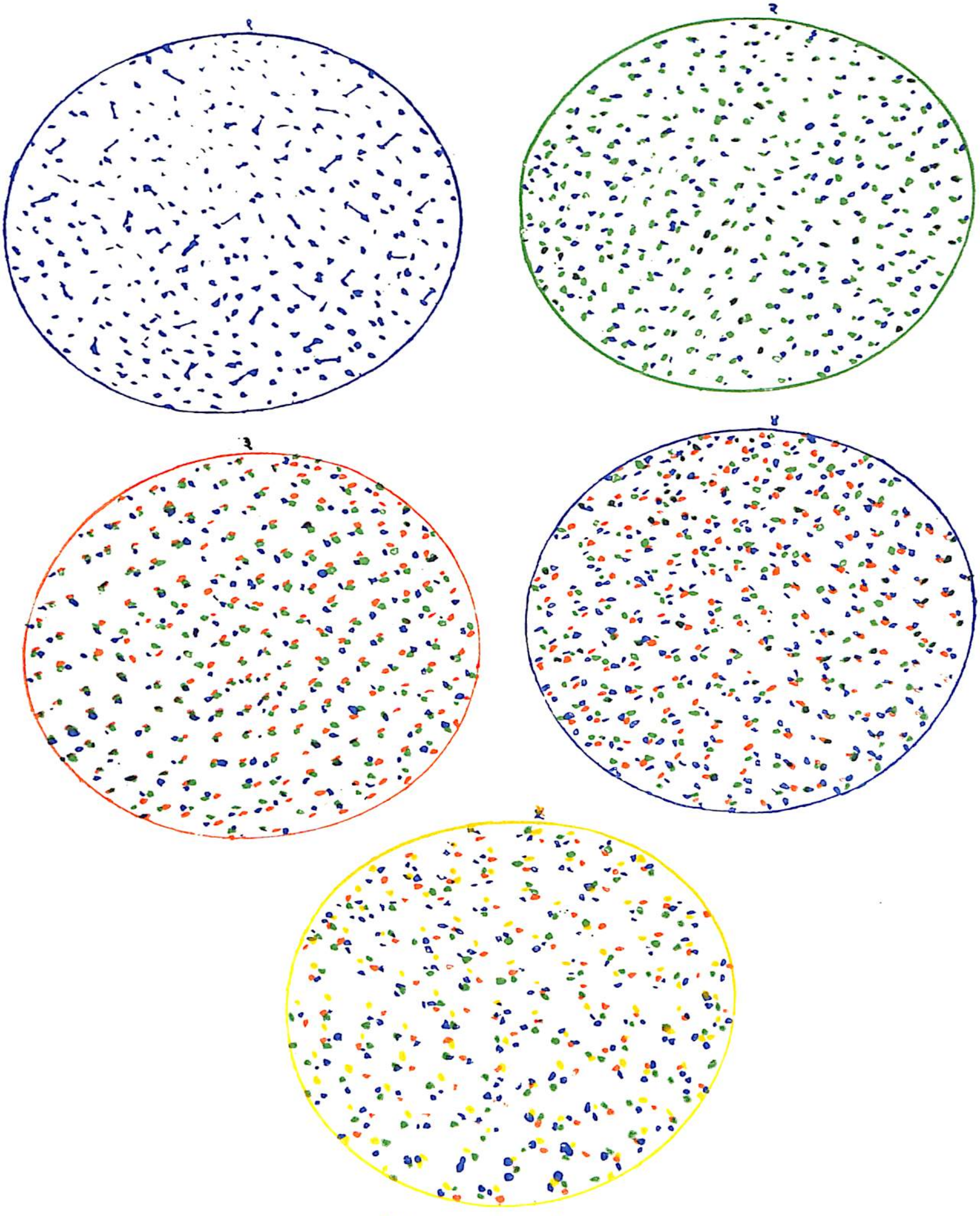


Diagram No. 4

The five Tanmatras having combined are going to produce the gross Bhutas.

First the particles of the Sound Tanmatra are combining with the Touch Tanmatra. These two combined then mix up with the third sphere Form Tanmatra. The three categories then combine with the particles of Water. These four combine with the particles of Earth. All these particles produce the five gross Bhutas.

capacity of giving space to every object. The Akasha is, therefore, subtler than every other element and is capable of affording space to every object.

Question—The Akasha has been divided into Satvik, Rajas and Tamas. But can these distinctions occur in a pervasive elemenl ?

Answer—The Akasha ls regarded as pervasive, in comparison to the remaining four tanmatras, which it pervades, It is the effect of the sound tanmatra. It has been therefore, divided into Satvik, Rajas and Tamas, The Satvik exists in the human bodies, the Rajas in the sky and Tamas in the earth. We should therefore, imagine this tanmatra to be the Brahma, worship it and realise it. The Upanishads say that the Brahma, which stays in the sky and pervades it is not known to the Akasha but it is the body of the Brahma.

Here Akasha is imagined to be the body of the Brahma for the sake of his worship and realisation. This is not only a figurative description. The sage says "The Brahma stays in the Akasha and controls it, sustains it. That all knowing Brahma is your master".[1]

Brahma is immortality, purity, intelligence and detachment. In Akasha therefore, he can be realised more than in any other element. In the third state of Akasha which is subtlety, the Brahma should be realised.

The Akasha consists of only the particles of sound tanmatras. The Brahma is the pervader and the Akasha is the pervaded. Therefore, he can be perceived. The pervasiveness of the Akasha is compared only to the pervasiveness of the Brahma, and therefor, the realisation of the Brahma becomes easy. There exists a great similarity between the Akasha and the Brahma. There is nothing in between the Brahma and the Akasha. Anxiety has no colour no form and no size, but it is experienced in the mind. Similarly the Brahma has no form, no complexion and no size but can be experienced by the mind. The Upanishad, therefore, says, "It is by Buddhi that Brahma can be known ![2]

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१. य आकाशे तिष्ठन्नाकाशादन्तरो,
यमाकाशो न वेद, यस्याकाशः शरीरं,
य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।
बृहदारण्यक ३-७-१२

२. मनसैवेदमाप्तव्यम् ।

How to realise Brahma in the Akasha

Control the activities of your Buddhi by becoming calm and quiet and let your yogic eye penetrate the subtlety of Akasha, and therein realise the intelligence of Brahma. You will feel a subtle tremulousness, which exists in a very slight and subtle form in the Akasha itself. Then penetrate deeper and deeper. You will feel that it comes from Brahma, in whom there is intelligence. There cannot be an absenoe of activity where there is an association of Brahma. In every object the subtle activity exists. The activity exists in every object according to the affect of Dharma, Sadhana and Avastha. It may be more or less according to the nature of an object. The Brahma urges general activity. The sun gives equal light to all but a diseased eye feels it differently. The sun rays are equally warm but when passed through a sun glass, they become extremely hot and produce fire. When passing through an ordinary glass the rays do not become so hot. Besides, the rays do not pass through iron, copper and wood. The light of the Brahma moves to every object equally but the difference in the nature of objects causes different receptions. There is no region in the Akasha where some particles called dwenuka, trasrenu, chatasrenu or puncharenu do not move. They always pervade it. Your eye must penetrate through them and reach the region where they are absolutely absent, and what exists is only the space. There you should realise the pervasiveness of the Brahma.

Question—Our senses feel the warmness of water. Is the contact of the Brahma also similarly felt ?

Answer—In the internal organ you feel the anxiety, simi'arly you will experience the presence of Brahma there.

Question—Anxiety is a quality of the internal organ. Is Brahma also a similar quality ?

Answer—An anxiety is the quality of internal organ, knowledge is also its quality and through knowledge the reallsation will come.

Question—Anxiety exists inside and, therefore, it is felt. But you are advising to experience Brahma outside in Akasha. Why ?

Answer—The Brahma is closer to the internal organ than anxiety. It can, therefore, be felt in the internal organ.

Question—Then how is Brahma to be known in Akasha ?

Answer—As you feel the self in chitta so you will feel the Brahma in Akasha.

Question—Self is limited and, therefore, is the object of knowledge but Brahma and Akasha are everywhere, How to make them the objects of knowledge ?

Answer—Concentrate on a region of the Akasha and the Brahma. There you will realise both. As you will change your concentration to their other regions there also you will realise the presence of both.

Qustion—But does it mean the realisation of the entire Akasha and Brahma ?

Answer—Do you wish to exhaust Brahma with your knowledge? In that case, Brahma would be reduced to the position of the self and will cease to be pervasive and endless. Gradually where you will concentrate, there you will realise the Brahma. Our self is limited. It can, therefore, acquire knowledge of limited space, not of the whole. It does not mean that the Brahma lacks its pervasiveness. It only shows that the self is limited. The limitless shall ever be limitless. It will never become limited.

4. Knowledge of the Brahma in its Fourth Form

The Akasha is genealogically related to the causal Prakriti as follows :—

PRAKRITI
|
COSMIC MAHAT TAMAS
|
TAMAH AHANKARA
|
SOUND TANMATRA
|
AKASHA

The Prakriti is changeful. This attribute has descended in sound tanmatra and from the latter it has come to the Akasha. This is the genealogy of the Akasha.

Due to the proximity of Ishwar, the balanced Prakriti develops three gunas which represent light, activity and stability, and come down in all the objects. These three gunas have come down in Akasha mahabhuta also. In this way the primordial Prakriti with its attributes has transformed itself in the Akasha, manifesting the gunas also in its intermediate transformations. The transformation of original Prakriti, with its gunas or attributes shows the genealogical relationship of the Akasha.

The existence of the Akasha depends upon the existence of the Prakriti. In Akasha there is a preponderance of Sattva Guna. The Akasha is available everywhere and moves everywhere.

Examine these suceessive transformations with yogic eye. They take place due to the proximity of the Brahma. The pervasiveness of the Brahma in the Akasha is quite clear. See and experience it.

5. Knowledge of Brahma in its Fifth Form

The five elements come into existence for the enjoyment and liberation of the living beings. They are objects of enjoyment and suffering for all the living beings, but in respect of man they are also the means of liberation but due to his ignorance they are also the means of his bondage. This is the usefulness of the five mahabhutas.

The usefulness of the Akasha is very real. It has afforded space to the four mahabhutas as well as to the living beings who move in it. The cosmic and the concrete can be distinguished by means of Akasha. In the absence of the Akasha this distinction would have been impossible. This is the usefulness of Akasha.

All the heavenly bodies move in Akasha and all the living beings stay in it. It gives space to all the bodies as an accessory cause. The sound travels from one place to the other due to the Akasha. The movements of the cloud depend on it. Rain falls because of it. The transformations of all the four elements take place on account of it. Thus its uselulness is manifold.

It has immense capacity and usefulness. In subtle from it moves and yet it is stable. It is the support of all inaninmate objects and living objects. It is due to Akasha that the movement from one heavenly body to the other is possible. It pervades the four elements and exists out of them because it is subtle. It has a form and yet seems formless. What is created has a form ? It is not an obstacle for any living or inanimate object, but all the objects are as it were obstructions for it. It has benefits too many to describe.

Worship and Knowledge of Formless Brahma

Question—How can the Brahma be the object of worship because it is formless ?

Answer—Brahma is all-pervasive, the form of its pervasiveness may be considered as formlessness. After all its pervasiveness also must

have a form, which can be the object of your worship and knowledge. Imagine that the pervasiveness of the Brahma is that of the Akasha. For those who worship formless Brahma, the Akasha is the best means. As it has no form, it is considered emptiness. But we cannot deny its being an object. The formless Brahma pervades the formless Akasha. Only then Brahma would be all pervasive. The pervasiveness of the formless in Akasha should be made the object of worship and knowledge. What pervades the Akasha is subtler than Akasha. Hence Akash is gross because the subtle only can pervade the gross. Only in the Akasha, therefore, you can see the Brahma and understand the pervader and the pervaded. Those who believe in one God, must consider him pervading the Akasha, and thus worship him. Akasha is the best temple or residence of God. Search in it and you will find flawless and formless Brahma.

We have made the gross mahabhutas the objects of our knowledge and the means of our worship and thus we have been able to proceed from the gross to the subtle. For example, a mountain is grosser than water, because the water has helped the combination. When we see boiling water coming out of a fountain, we feel that fire is mixed with it. Fire has made water hot because fire is subtler than water. Hence it entered water and heated it. Similarly when hot winds blow in the months of June and July, then we feel that the air has been heated by the heat of the Sun because air is subtler than fire. The Akasha passes through the air, bearing sound with it. The sound through the layers of air travels and reaches from a place to long distances. It is because the Akasha is subtler than the air. The Akasha and the air are mixed up as warp and woof. As the Brahma is subtler than the Akasha, it pervades the Akasha. In this manner proceed from the gross to the subtle and eventually you will understand the subtlety of the Brahma.

When people refer to God, they generally point to the sky. The Muslims believe that God resides on the seventh sky, and the Christians think that He rules the fourth sky, and the Hindus also believe that God can be realised in the regions above, and after liberation the souls rise high. People worship God in many ways but they are united in respect of his presence in the sky. The Akasha is like emptiness. Hence there is no scope for any discussion or differenee regarding it. The differences arise only when an earthly object is considered the means of his worship. For example, temples, mosques, churches, Gurudwaras, Arya

Samajas are the objects of controversy. But all these discussions come to an end when we think that God is everywhere in the space.

People on earth speculate regarding future life. They paint a very alluring picture of heaven and give reasons also for the difference of opinion. The heaven may be seen by those who reach it, but they do not return to tell us what it is like. No body has seen heaven with his own eyes. It is, therefore, useless to discuss about it.

All those who worship God are of one opinion in respeet of his pervading the sky. The Akasha has no form and, therefore, it cannot be the object of any controversy. The Akash is the gate to God. It is through it that we can reach God's presence. All other ways of reaching him are narrow and limited. But Akasha is formless, endless and all pervasive. There are Yogis, Pandits, Maulvis, Prophets and Missionaries, all have the fullest freedom. There they can move unhindered. They may choose any kind of heaven in it.

The real search of God begins in the cosmic Akasha. The Akasha is great and God is greater still. To reach the great we require great means. The Brahma is greater than the greatest and is limitless. It is subtler than the subtlest. It is Satva, Chitta and Ananda, and omnipresent.

In the foregoing chapters we have described the knowledge of the cosmic five Mahabhutas, the relation of the Brahma with them as efficient cause in their transformations, and the way of knowing and worshipping him. The Sthula mahabhuta in this book formed the subject of gross bodies and gross organs. In the next book we will describe the knowledge obtained in Samadhi of the five tanmatras, cosmic mind and cosmic Ahankara. We will describe the form of each of them and the means of realizing them. Simultaneously we will also deal with the realization of the Brahma in them. This topic is more difficult to grasp than the former. To understand it, it is necessary to have a yogic eye.

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The Theory of the Three Gunas.

The Three Gunas Acting

in

The Actions of the Prakriti

The Ahankarika Creations.

Tanmatras		Cosmic Satva Ahankara	Cosmic Rajas Ahankara	Cosmic Tamas Ahankara	
1		2	3	4	5
Smell	=	.1 +	.3 +	2.6	= 3.0
Taste	=	.2 +	.5 +	2.3	= 3.0
Form	=	.3 +	.7 +	2.0	= 3.0
Touch	=	.4 +	.9 +	1.7	= 3.0
Sound	=	.5 +	1.1 +	1.4	= 3.0
Organ of action.					
A nus	=	.1 +	1.5 +	1.4	= 3.0
Penis	=	.2 +	1.7 +	1.1	= 3.0
Feet	=	.4 +	1.8 +	.8	= 3.0
Hands	=	.6 +	1.9 +	.5	= 3.0
Tongue	=	.8 +	2.0 +	·2	= 3.0
Organs of Perception.					
Nose	=	1.1 +	.9 +	1.0	= 3.0
Tongue	=	1.2 +	1.0 +	.8	= 3.0
Eyes	=	1.3 +	1.1 +	.6	= 3.0
Skin	=	1.4 +	1.2 +	.4	= 3.0
Ears	=	1.6 +	1.2 +	.2	= 3.0
Double Organ.					
Mind	=	1.4 +	1.4 +	.2	= 3.0
Individualized Ahankara.					
	=	1.6 +	1.2 +	.2	= 3.0

Chapter II

COSMIC SMELL TANMATRA

Tamas Ahankarika Creation

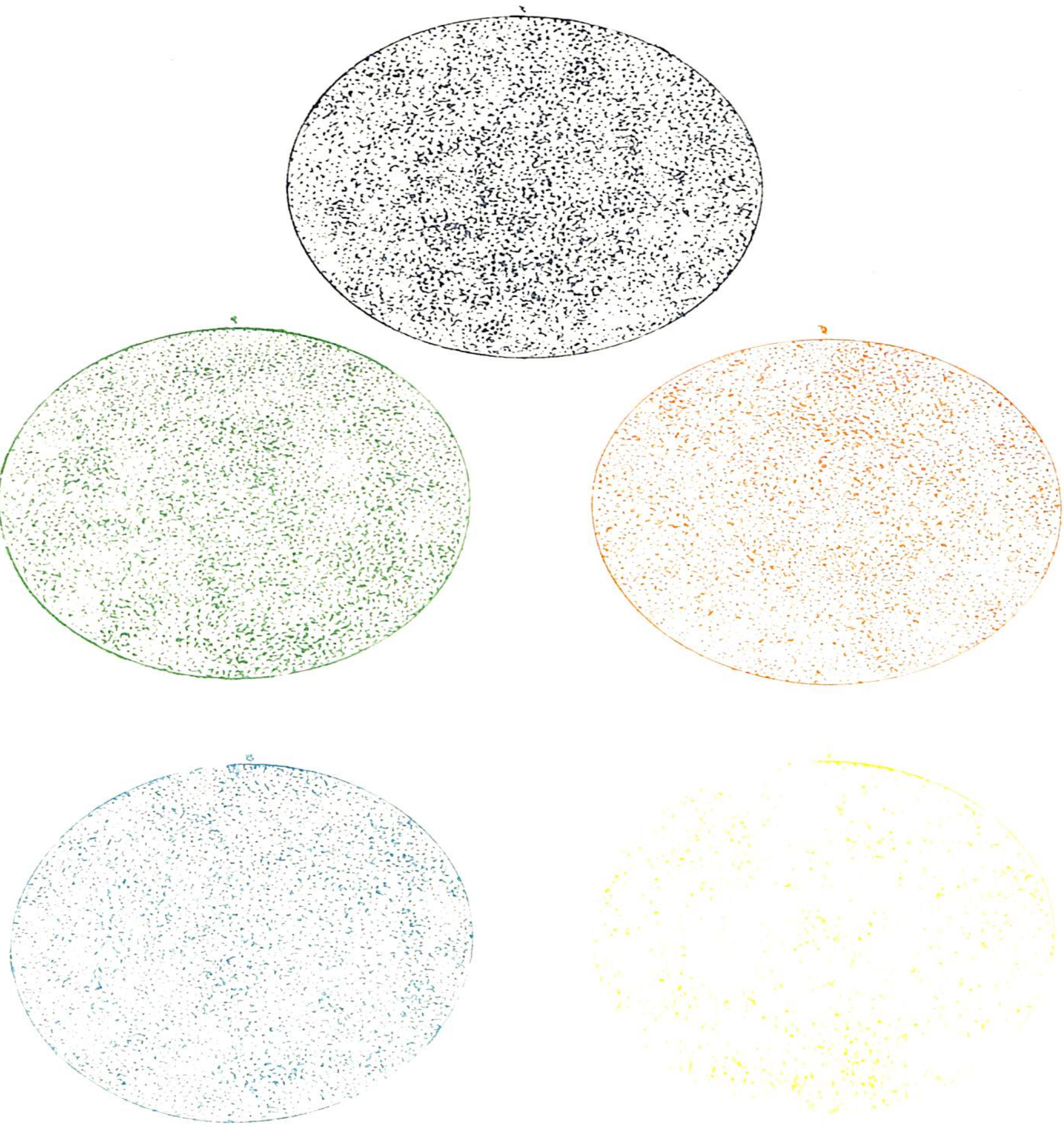
The meditation of the Brahma in the creation of five tanmatras which are the creation of Tamas Ahankara.

With your truth-bearing intellect you have realized the knowledge of the five cosmic elements described above. Now proceed towards subtlety and employ your Ritambhara (truth-bearing) intellect. Realize with close attention the five stages of the five Tanmatras which are the causes of the transformations of the Bhutas and are subtler than they. Also realize the Brahma, who is the cause of the trnsformations of the tanmatras. It will lead you a step further the towards depth of the Brahma.

The five tanmatras are sound, touch, form, taste and smell. They are extremely subtle and represent the unmanifested states of the five elements (Bhutas). In tneYoga philosophy they are called the subtle Bhutas and in the Sankhya philosophy they are known as tanmatras. In the philosophy of Nyaya Vaisheshika, they are called indivisible particles and are considered eternal. In Sankhya Yoga, however, they are not eternal because according to them, they are produced from the Cosmic Tamas Ahankara. As what is created is destructible, the tanmatras or the particles are both non-eternal (see diagram No. 5)

Ahankara is ignorance and tamoguna is inertia, hence the Cosmic tamas Ahankara is inert but it exists. It represents ignorance. It is responsible for creating in the intellect the idea of "It is mine". Such Tamas Ahankar which is ignorance is the cause of all the five tanmatras in Cosmic form.

The tanmatras represent the final form of the Ahankarika creation. The tanmatras are formed by the combination of the cosmic Sattva Ahankara Rajas Ahankara and Tamas Ahankara. In fact they are the combination of the Sattwa, Rajas and Tamas. They are intermixed in all the transformations. They exist in the five Bhutas which represent the final transformation. From them no Cosmic transformation takes place. It is, therefore, a mistake to characterize



Daigram No. 5 **The colour form and size of the five Tanmatras**

o. 1 shows the Sound Tanmatra. In it countless blue coloured particles are combining. In No. 2 the Sound Tanmatra is combining with the Touch Tanmatra. The innumerable green particles are moving. In No. 3 the Sound and the Touch Tanmatras are combining with the Form Tanmatra. The particles are going to assume reddish colour. In No. 4 the Sound, the Touch and the 'Form' Tanmatras are combining with the 'Taste' Tanmatras. Its particles are light bluish. In No. 5 the first four Tanmatras combine with the yellow coloured Smell Tanmatra. All these Tanmatras will combine to produce subtle bodies. In this state they are called subtle Bhutas. These Tanmatras are the material cause of the five Mahabhutas.

these transforamtions as fivefold. They are really threefold and the result of the three gunas. The five-fold theory is not supportable. The tanmatras are also formed out of the Ahankara trio. The various preparations of the three Ahankaras are responsible for the formation of the organs of perception, organs of action and the tanmatras and their different forms and attributes, otherwise as these three have a common cause, they would not have been different. The Sankhya philosophy says "From the Ahankara is produced the five tanmatras and the organs of action and perception.

Nobody has, however, pondered as to why when the cause is the same, the results are different. We have made through Samadhi, the first analysis as follows :—

The preparations of the Three Ahankaras in the tanmatras.

Tanmatra	Sattva Ahankara	Tsjsa Ahankara	Tamas Ahankara		
Sound tanmatra	.5	1.1	1.4	=	3.0
Touch tanmatra	.4	.9	1.7	=	3.0
Form tanmatra	.3	.7	2.0	=	3.0
Taste tanmatra	.2	.5	2.3	=	3.0
Smell tanmatra	.1	.3	2.6	=	3.0

The preparation of all the Three Ahankaras has been indicated by decimal system. The difference in all the transformations is due to the difference in the proportion of the three Ahankaras. The organs of perception and action are the transformations of the Cosmic Tamas Ahankara and in them we find the Sattva, Rajas and Tamas acting differently. The Ahankaras are only indicators. The cosmic objects are the causes of the manifested objects. The cosmic objects exist in the space where the Cosmic Tamas Ahankara also exists and is the cause of the five tanmatras. The five tanmatras are there in all the individual objects. The individual objects afford enjoyment to the individuals. The Cosmic objects are preserved in the space. The Cosmic Tamas Ahankara also stays in it. From it the Smell tanmatras etc. came down in individual forms. They form the means of the bondage or liberation of men and are reabsorbed in Cosmic Tamas Ahankara. The tanmatras are moving perpetually in this circle.

In this manner, difference of attributes occurs in all transformations. The organs of sense and the organs of action are the transformations of cosmic Tamas Ahankara and in them the difference of Sattva, Rajas and Tamas is perceptable. The cosmic objects are the causes of concrete objects. The former exist in the space. The cosmic tamas Ahankara also exists in the space. It is the origin of the five tanmatras which, in concrete form, are present in every object. The concrete objects are used by the living beings. The cosmic objects are preserved in the space of Akasha. The cosmic tamas Ahankara also stays in the Akasha. From it the smell tanmatra descend down in concrete form and become the objects of enjoyment, bondage and liberation of living beings and are again absorbed by the cosmic tamas Ahankara. Thus the cycle of all the tanmatras moves on for ever.

Being the results of inanimate elements the five tanmatras do not possess life. It is due to the proximity of the all pervasive Brahma, that they seem to be sensible and transform themselves into gross bhutas and in that form supply enjoyment or sufferings to the living beings. They are the cause of both enjoyment and liberation of the living beings. In subtle form they are the objects of enjoyment for the Yogis and those who live in heaven in subtle bodies. Their detailed description would be given in the eleventh chapter later on.

Now will follow the description of the five forms of each tanmatra. Please see the picture facing this page. Balak Ramodasin and other teachers say that the tanmatras have no five forms which belong only to the mahabhutas, but it is not so. If they had concentrated a little on tanmatras in their Samparajanta Samadhi, the secret would have[1] been clear. Vyas in his commentry uses the expression "in these objects". This would have become clear to Balak Ramodasin in a Samadhi, if he had tried it. He thinks that it means "in these gross objects", but this is mere imagination. The real meaning of the expression is, "In the tanmatras which have assumed just new forms." The readers will see that the deep insight of Patanjali and Vyas has been explained by us in a very easy manner in the exposition of the five forms. This is the experience we have gained in our Samadhi. Yoga is a very deep science. If the expression, 'in these objects' is interpreted as applying only to the gross bhutas, it would mean denying the existence of tanmatras which are preserved in the Akasha perpetually. While understanding the five forms of the tanmatras,

1. तन्मात्रादिषु पंचरूपाभात् ।

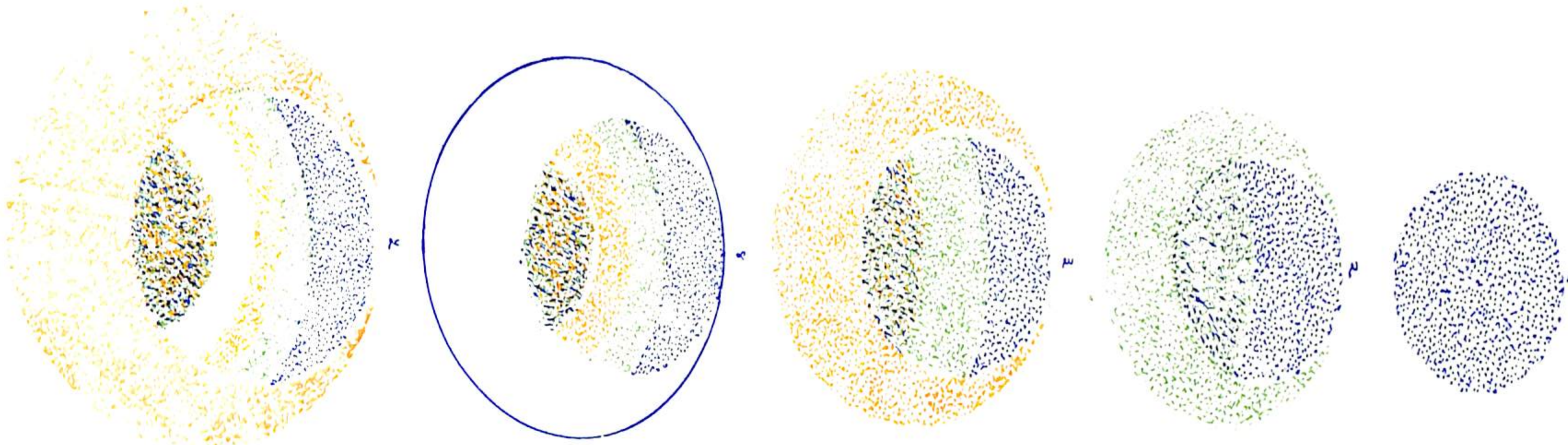


Diagram No. 6

Production of the Tanmatras

No. 1 shows the 'Sound' Tanmatra which is combining with the 'Touch' Tanmatra shown by No. 2.

In No. 3 the 'Form' Tanmatra, the 'Sound' Tanmatra and the 'Touch' Tanmatra are combining.

In No. 4 the 'Taste' Tanmatra, the 'Sound' Tanmatra, the 'Touch' Tanmatra and the 'Form' Tanmatra are combining.

In No. 5 the above four Tanmatras are combining with the 'Smell' Tanmatra of the yellow colour to start their effect. They will produce the objects of the subtle world.

the proximity of the Brahma should be understood. There is another way of realizing the Brahma in the tanmatras.

The Worship of the Cosmic Form of the Brahma

We may suppose that the Self has gross, subtle and causal bodies and the Brahma also has similar forms. Thus it can be made the object of worship. The five elements are the material causes of the body in which the soul lives. The body of the Brahma has no material cause but the combination of the five elements may be supposed to be the body of ·Brahma. In every particle of this combination the Brahma is present. We must, therefore, try to know the pervader and the pervaded and should also perceive and experiencc that the Brahma is the efficient cause of all the changes.

In the human body the element of earth exists in the form of bones etc., the element of water in the form of blood etc., the element of fire in the form of digestive fire and the element of air in the form of breath. In the same manner in the cosmic body of the Brahma, the cosmic earth exists in the form of bones, the cosmic element water in the form of juiceand blood and the rivers and streams in the form of nerves and arteries and the cosmic fire in the form of digestive fire and the cosmic air in the form of breath.

In the gross body of the self, there exists a subtle body made of seventeen elements. Similarly the subtle body of the Brahma may be imagined as made of cosmic spheres of mind, Budhi, five subtle elements, five organs of perception and five organs of action. As in the causal body there are mind, intellect and ahankara & Chitta etc. or the inner organ, similarly the primordial Prakriti should be taken as the casual body of Brahma and the cosmic chita and Ahankara as its elementry constituents. The subtle Pran which is the cause of the activity of the Prakriti is the Prana of the Brahma.

The Brahma possesses no body, yet the combination of cosmic elements may make the subtle way to realize him. On the basis of this supposition, the knowledge of the cosmic elements can be obtained without any hard efforts, but only the Yogi who has first realized the self can thus simultaneously realize the Brahma also.

One who cannot simultaneously grasp all the five elements and cannot perceive the Brahma in them may proceed by taking them one by one. We now commence the process of the realization of the Brahma in the five forms of the cosmic smell tanmatras.

The cosmic smell tanmatras are the material cause of the individual smell tanmatras. The subtle body of a Yogi enjoys the gross smell tanmatras. The tanmatra thus enjoyed emanate from the cosmic smell tanmatra perpetually floating in the Akasha. The cosmic smell tanmatras stay in the Akasha. The concretete smell tanmatras form and descend from them. When the concrete smell tanmatras have been enjoyed by the living beings, then these tanmatras go back to the fund of the cosmic tanmatras. This cycle goes on and on till the dissolution of the whole universe. This cycle of cause and effect moves on due to the proximity of the Brahma.

Realization of the Brahma in its First Form

The smell tanmatras have transformed themselves into the earth mahabhuta. The smell tanmatra is the subtle form of the earth in its unmanifested form. The earth is the manifested form which can be known by the gross organs of sense. The smell tanmatra exists in unmanifested form but can be experienced by the subtle organ of smell, which exists in the subtle body. The gross organ of the smell is in the gross body (Annamaya gross body). The gross smell is obtainable through the gross organ. This gross smell is reduced to subtle smell-tanmatra during the process of its reaching the subtle organ. The gross is enjoyed by the gross body. What is enjoyed by the subtle organ of smell is the smell tanmatra. The subtle organ of smell exists in the Buddhi sphere of the subtle body. The gross smell is enjoyed by all living beings but the subtle and heavenly smell tanmatra is enjoyed by the Yogis and the Jivas having subtle bodies and also by those noble souls which reside in heaven.

The smell tanmatras are of two kinds— i) Sweet smelling, ii) Bad smelling. This division is based on intellect. In fact the smell tanmatra is of only one kind which transforms itself into a variety of forms. We know that musk, saffron, camphor, rose and champa flowers give different smells. The medicinal herbs and vegetables also emit different smells which in fact are the variations of the same single smell.

Good smell and bad smell are comparative terms. The smell of durt and excreta is regarded offensive because we do not like it but the same thing (excreta) is liked by swines which eat it happily because it benefits them, but the swine does not like its own excreta. In fact what

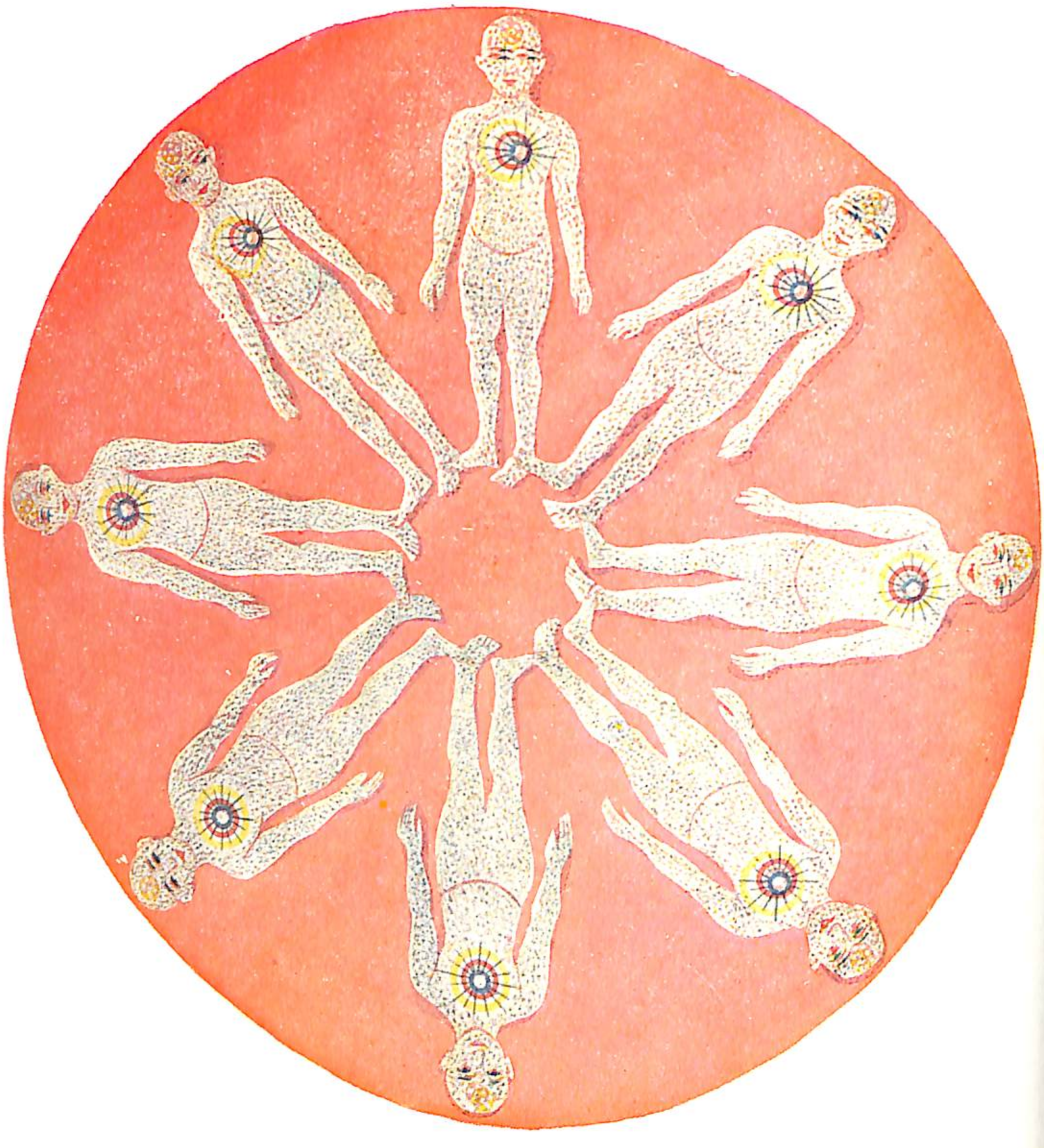


Diagram No. 7

Formation of subtle bodies from the five Tanmatras

In each figure functioning of a subtle body is shown in two parts—'Causal' in the heart and 'Astral' in the brain. Subtle bodies are comprised of the subtle Tanmatras which are also their food. The Jivatma or the Soul is indicated as a point in the 'Causal' body.

is sweet smell to one may be offensive to the other. Onion and garlic are liked by one person and disliked by another.

The unmanifested earth particles are called the subtle earth bhuta by the masters of Yoga. According to Sankhya Yoga, they are made of cosmic tamas Ahankara and therefore, are perishable, not eternal. These tanmatras form the material cause of the subtle body, and are also the objects of enjoyments of such bodies. (See picture 7)

Question—What do you mean by subtle body ? Do you mean those, who have left the gross bodies but are not yet reborn and are waiting for transmigration, or you mean those liberated selves which live in heaven ? In that case what would be the difference between the enjoyments of these two categories. It seems that it is no use endeavouring to obtain heaven.

Answer—There is a difference between the two categories. The Jivas floating in the Akasha and waiting for transmigration are the subtle bodies dominated by tamas but the Jivas which have reached heaven are dominated by Sattva. There is, therefore, a difference between their enjoyments, like the difference between the enjoyments of those who are fools and those who have realized the soul. There is a difference between those which float in the Akasha and those who have reached heaven. Both enjoy the objects of senses, but there is a lot of difference in the way they do it. Fools enjoy like animals. They do not mind the consequences. Hence they fall. The wise enjoy in a different manner. Hence they are happy in this life and the life beyond. The food of the subtle body is the tanmatras. Those who float in the Akasha and those who live in heaven have to enjoy these tanmatras. The difference only is of region, time and knowledge, otherwise the enjoyments of both are similar. Those waiting for rebirth enjoy the tamas objects for a limited time and those living in heaven enjoy the tanmatras which are mainly Sattvik.

Enjoyment of Divya Happiness in Heaven

Question—When is one free from the clutches of bhutas and when does one reach the sphere of the tanmatra ?

Answer—This takes place when one renounces the bhutas intellectually. Then one reaches the heaven of the tanmatras. This is real heaven. Here the Jiva gets heavenly enjoyments. There are sects which hold that the subtle bodies exist in the state of liberation. According to them the liberated souls go to heaven and enjoy there.

Shankar believes in gradual liberation and the movement of the Jiva to heaven. Swami Dayanad Saraswati, Ramanuja Acharya, Sanandana Acharya and Jaimimi as also all the Puranas and certain new sects hold the same view. If we suppose that there are enjoyments in heaven, then no enjoyment can be greater than those they get there. What enjoyment could be better than these for the subtle bodies ? They gratify all the organs. These teachers think that along with these enjoyments, the Jiva also enjoys the godly bliss. They consider that this bliss is eternal and that Jivas do not come back. It is said that "The Vedas and Smritis hold different opinions and that there is not one sage whose opinion is final. The secret of Dharma is concealed. We should, therefore, follow the path of the great people".[1]

One believes just what he understands. The variety of views expressed by the different teachers indicates that knowledge is limitless. It is because the efficient and the material causes of the universe are also limitless. How is it, therefore, possible for anyone to grasp the whole thing ?

In the subtle world which consists of the tanmatras and which is called heaven, the enjoyments predominate. There is, of course, also the proximity of the Brahma and the bliss born of its contact. In the heaven there is nothing but enjoyment. One has to do nothing but to wish.

Patanjali in his Yoga Darshan says that one should be indifferent to heaven. The commentator says that one should cultivate vashikar and Vairagya, i. e., complete and extreme renunciation which includes desirelessness for woman, food, drink, affluence and also aversion even to heavenly pleasures.

The enjoyment. wordly or heavenly, is the cause of bondage. The contact with the Brahma in heaven is also an attachment. Of course, it can be said that it is a good attachment and is the cause of perpetual happiness but the happiness derived from the heavenly pleasures may end in sorrow. In the heaven there reside many heavenly souls and it is possible that the feelings of attachment or aversion may develop. Besides, the heaven may come to an end one day because what is created has to perish and when the heaven will have to be left, sorrow

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१. श्रुतयो विभिन्नाः स्मृतयो विभिन्नाः, नैको मुनिर्यस्य मतं प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायाम्, महाजनो येन गतः सः पन्थाः ॥

would be felt. It is possible that one may be sorry when leaving the heavenly pleasures. In our opinion the only difference between this world and the next is that in this world there are gross bhutas and in the heaven there are subtle bhutas or tanmatras. We think that there is no enjoyment of any kind in the state of liberation or salvation because there is complete absence of the means of enjoyment.

In the heaven of tanmatras there is the enjoyment of heavenly smell, taste, touch and sound. The subtle body floats or moves in the space. The form which the gross body had at the time of death, is also the form of the subtle body in heaven. The desires which a person had at the time of death continues to stick even to his subtle form. Hence he goes to the sphere of tanmatras.

As to the duration of staying in heaven opinions differ. It can be one hundred manvantaras or one thousand manvantaras. The third opinion is that it extends to thirtysix creations and dissolutions and the fourth opinion is that the liberated soul never returns to the gross world.

Jain Idea of Liberation

According to the Jain scriptures the soul is without a beginning. It undergoes intermediate transformations and it is a doer and enjoyer both. It is reborn. It obtains liberation through knowledge and renunciation. The Jains do not believe in the existence of God, as an eternal all-pervading and beginningless entity which creates the world. The liberated souls live on the rock of siddhas, which exists on the fourteenth layer in space. It is 45 Yojans long, equally deep and broad. It is white like pearl or milk. On it there is Shivapur where the liberated souls reside. They are free from birth and death and enjoy endless happiness. They do not have to undergo the cycle of birth and death. They are free from all activities and live in perpetual bliss.

Buddhist Idea of Liberation

The Buddhists also believe in similar liberation. There are four principal schools of philosophy in Buddhism i) Madhyamika, ii) Yogachara, iii) Sautrantika and iv) Vaibhashika. The Buddhist theory of creation is like that of the Jainas. They believe in rebirth, liberation, and contraction and expansion of Jivas according to the size of the bodies they enter. But the charavakas think that the body and the soul came

into existence together and dissolve simultaneously. There is nothing like liberation according to them. There is no rebirth or heaven either. They believe only in visible cause. They advance arguments only for the sake of arguments and think that the world comes into existence due to its own nature and there is no creator. The five bhutas combine and the world is there.

Christian Idea of Heaven

The Christian heaven is made of the five gross elements like this world. Christ is the son of God and recommends to his father the persons who are His devotees, and obtains forgiveness for their sins. The dead bodies in graves appear before God on the day of judgment and are awarded the fruits of their good and bad deeds.

In heaven, near the throne of God, is situated the seat of Jesus Christ. The Christian heaven is beautifully planned and constructed. It is a square city, each side measuring 1500 miles. Its walls are built of diamonds and other precious stones and are twelve in number. It has twelve doors each made of one pearl. The liberated souls living in this heaven serve God as slaves and slave girls. There are exquisitely beautiful damsels and every object of enjoyment is easily available. There is no night or day there but there is constant divine light. The heavenly souls continue to look at God.

Muslim Heaven

According to Islam, the souls are created by God, and till the day of judgement they live in the graves. The throne of God rests on the seventh sky, where there is also the seat of Prophet Muhammad. Those who believe in Islam and Muhammad are commended by Muhammad for consideratlon to God. When justice is dispensed, people who do not believe in Muhammad are hurled into hell and those who believe in him are sent to heaven where handsome damsels wait on them. All kinds of meat, drink, honey, milk and sweets and other objects of enjoyment are available in plenty. The liberated souls possess gross bodies with which they enjoy the heavenly objects. There the objects are not subtle. In heaven there are pretty gardens and canals, silken robes and valuable jewellery. God takes his seat on the throne of gold and all people revel in pleasures.

Heavenly Region

In our opinion the subtle bodies live in heaven till their liberation. In the subtle bodies, the causal bodies are also included. Their forms are like those of gross bodies. The subtle body is made of tanmatras and has twenty three elements. In the subtle body, there are 17 elements as follows :—

5 Tanmatras.
5 Organs of perception.
5 Organs of action.
1 Mind.
1 Intellect.
——
17

The casual body consists of six elements :

1. Subtle Pran.
2. Ahankara.
3. Chitta.
4. Jiva.
5. Prakrati.
6. Brahma.

All these make a combination of 23 objects, which is called subtle body by us.

The Yogis who have detached themselves from the gross bhutas, but continue to possess desire for heavenly objects, go to the heaven of tanmatras where, without any effort and by mere desire, all objects of enjoyments are readily and instantaneously available. No actions or worship are necessary, in heaven, life consisting only of enjoyments. No knowledge has to be acquired and no effort for liberation is necessary. It is a sphere different from the gross world. Above this sphere of the tanmatras, there are other subtle spheres. In this way there is a layer after layer. From this bright world or sphere the soul has to return to this world because the world of the five elements is considered the best world for doing deeds and realisation of knowledge and worship of the Brahma.

Kaivalya

The Yogis who, after having obtained knowledge, reach the stsge of perfect control or detachment in this world, do not have to go to the

world of five tanmatras. They get salvation, in which there is neither enjoyment nor sorrow. There the bodies do not exist and without body no enjoyment is possible. There the souls reside in themselves and are eternal, intelligent and happy and, therefore, do not require any happiness of contact with the Brahma, If they do, we have to suppose that there are means of enjoyments, and if they are there then the organs also must exist, because without the internal organs the subtle and causal bodies are not possible. Hence in the state of Kaivalya or Salvation, the self enjoys in its own self.

Greatest Happiness in this very World

In fact the happiness divine in its best form can be enjoyed in this world alone, because here all the three bodies, gross, causal and subtle exist. Such Yogis as are desirous of happiness divine should stay in this world, and even after death, they should desire to be here alone, but the enjoyment of divine happiness in this world is possible only when one has detached oneself completely from both the gross and subtle objects and has cultivated true love and devotion to God. After having acquired such a state, one may continue to enjoy the objects of the world as one likes and this may continue for countless births. The happiness in heaven is nothing when compared to the real happiness in this word. In the absence of the three kinds of bodies, there is no possibility of spiritual happiness. That Self itself can enjoy divine happiness is almost impossible because a doer cannot accomplish anything without possessing means to do it. The soul alone can do nothing in this world or in the next. We believe that in the state of salvation, there is no existence of the three kinds of bodies and the soul resides in itself.

Question—If the soul comes in contact with the Brahma in the state of its liberation, then its happiness will increase still more. Why should we care for Kaivalya only?

Answer—The liberated soul does not require further happiness because it is already all haupiness. A pot completely full of water does not require more of it.

Question—Then according to your theory the knowledge of the Brahma does not lead to salvation.

Answer—No, because the Brahma is not the cause of bondage. We are not separate from him. Hence the question of the acquisition of the Brahma does not arise.

Question—In your opinion what is the cause of our bondage and what should we know so that we may be liberated ?

Answer—Our bondage is due to Prakriti and its activities. It is from these that we should liberate ourselves. This is possible when we come to know that the Prakriti and its activities are the cause of our bondage. This knowledge will lead to renunciation or detachment, which will give liberation.

The soul is eternal, intelligent and all happiness. These three attributes exist also in the Brahma. But the Brahma is all-pervading the soul is not. Where there is the liberated soul, Brahma also is present. Suppose a pearl lies at the bottom of the sea, then the sea is all round it. Similarly Brahma is all round the Self.

Question—You think that the soul does not enjoy divine happiness in the state of liberation, then where is the necessity of divine happiness in life in this world.

Answer—In this world man enjoys the pleasures of Prakriti but far better than this is the divine pleasure which he can enjoy with that very body which is necessary for the pleasures of Prakriti. Here all the means of enjoyment exist.

Question—Then liberation is meaningless, because if divine happi ess can be obtained in this world and by the gross human body, where is the necessity of going any where else ?

Answer—No, liberation is not meaningless. This body of ours has the capacity both of projection and restraint. When a man projects or is extrovert, he enjoys the objects of nature. When he restrains himself or is introvert then he goes into Samadhi and enjoys divine happiness. But sometime he becomes sick of both projection and restraint. In projection he enjoys nature and in restraint contact with the Brahma. But both these tendencies belong to Chitta which is not at rest because it is distracted by these pulls and counter-pulls. Sometimes it projects and at another time it restrains himself. So it wants to be liberated from both these tendencies.

Question—Is it not possible that the restraint may be perpetual?

Answer—No, thls is never possible, because Chitta is Madhyam Parimani, that is it contracts and expands. Its nature is to be constantly changing. As the attributes of fire are burning and light, similarly the attributes of Chitta are projection and restraint.

We want liberation which is free from both projection and restraints, and this is possible only when the Chitta has been separated from the soul. But this sort of separation is not possible either in this life or in the life beyond. If any happiness is to be enjoyed in heaven this can be done only with the instrument of Chitta and if this Chitta has to accompany the soul then its attributes of projections and restraints will also accompany it. Then the liberation in heaven would be like the liberation in this world. The freedom from Chitta is possible only when there is the complete absence of projection and restraint. The Mahopinshad says that the Chitta is the world afflicted by attachments. Its liberation from them is the end of worldly sorrows i.e. liberation from deaths and births. In this very book the sage tells his disciple Nidagh, "Control your Chitta with your soul, make sincere effort for it, then alone you will be free from sorrow. You will be ever calm and reside in yourself".[1]

In the gross form of the cosmic smell tanmatra and also in its successive transformations the subtlety and proximity of the Brahma, the efficient cause of all these changes, must be experienced. We have diseussed the subject at length so that the readers may understand the tanmatras and Brahma.

Knowledge of the Brahma in its Second Form

This is the second form of smell tanmatra. Smell is the main attribute of this tanmatra in whieh it ever resides. Where there is the smell tanmatra, there the smell also exists.

We experience the various forms of smell and recognize at once whether they belong to rose, sandal, camphor or musk or to any fruit

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१. चित्तमेव हि संसारो रागादिक्लेशदूषितम् ।
तदेव हि तैर्विनिर्मुक्तं भवान्त इति कथ्यते ।।
अतः पौरषमाश्रित्य चित्तमाक्रम्य चेतसा ।
विशोकं पदमालब्य, निरातङ्कः स्थिरो भव ।।

महोपनिषद अ ४, मं. ६६ औरमं.१०४

or oily substance. When we visit a forest we experience a speeial smell. The smell cannot be separated from the substance which emits it. The two things are not separate entities. Smell is the tanmatra and the tanmatra is smell.

This smell is a combination of the countless subtle particles of smell. In its various forms it is enjoyed by the subtle bodies. When transformed, it becomes gross. As the smell is united with tanmatra, so the Brahma is united with the tanmatras. Because the Brahma is all pervasive, the smell tanmatra undergoes a number of transformations from general to special and yet it is never separated from its properties. In these subtle forms of the smell tanmatras we should experience the pervasiveness and efficiency of the Brahma who effects constant movements and combinations of the particles. We have described the second stage of the smell tanmatras. These and their attributes form one entity. In this transformation of the inseparable combination of substance and its attributes, God should be realized.

Knowledge of Brahma in its Third Form

The subtle form of cosmic tanmatra is the cosmic tamas Ahankara, and its effects, that is the cosmic smell tanmatra are inseparably connected with each other and this connection has resulted into the cosmic smell tanmatra. The smell tanmatra comes from this inseparable combination of the general and special tanmatras. In the Ahankara, tamasa dominates and this Ahankara contains the subtlety of the tanmatras. It is called the subtle form of the smell tanmatras.

The special process which causes the special transformation of cosmic tamsa Ahankara, with its accessory cause the rajas, is very wonderful. This process should be made the subject of realization in Samadhi. It can be seen by the Yogic insight. The Yogi will see, in what wonderful manner in the tamasa Ahankara the matras of Sattva and rajas are transforming ultimately into smell tanmatras and how the proximity of the Brahma is bringing into effect the smell tanmatras which are not analysable. The subtle tamsa Ahankara with rajas is transforming itself into the gross smell tanmatras. This urge comes from the divine intelligence which should be the subject of a yogic experience.

How strange it is that the cosmic tamas Ahankara which was originally the subject only of intellect became after its transformation into smell tanmatra the subject of subtle nose.

Briefly speaking the cosmic tamas Ahankara is the subtle cause of the smell tanmatras. The former has transformed itself into the latter and become gross.

Suppose there lies a lemon at a distance. A yogi concentrates on it. By doing so he reaches the preceding state of the lemon, that is, the smell that has resulted into lemon; and further back he gets at the general smell and finally he reaches still back the tamas Ahankara. This tamas Ahankara manifestes itself into particular smell tanmatras. Here the tamas Ahankara is general and the smell tanmatra is particular. Their connection is inseparable. The particular smell of the lemon is the transformed state of the smell tanmatra. The yogi realizes that the cause constantly transforms itself into the effect.

Once I met a Yogi. He used to extend his hand in the space and catch a particular smell and asked people to experience it. He did the same thing is respect of taste also. He got sour, sweet and other tastes in his hand and would ask the people to taste. He had acquired several other perfections. He used to say that in his previous birth he fell from the path of Yoga and in this life he took great pleasure in such demonstrations. Hence he would not get salvation even in this life. He said, "You enjoy the gross while I enjoy the subtle. I am not particularly different from you".

A Yogi should realize the Brahma. He should see how one set of tanmatras has combined with other tanmatras, and manifested itself in certain conditions. In this unity one should see the Brahma, who is causing these transformations.

For an ordidary man this talk of tanmatra is only a thing of imagination but the modern scientists are now trying to understand the the subtle objects. But they believe in what they see and depend only on the instruments for the acquisition of knowledge, but the tanmatras can not be realized through physical instruments because they are not the subject of the sense organs. When the scientists will have demonstrated the mind with their instruments, we will admit the importance of their methods. They say that mind does exist but it cannot be seen. It is because they want to see the mind

with their physical eye or microscope. However, they have not yet reached the mind and are not likely to do it.

Knowledge of the Brahma in Its Fourth Form

The smell tanmatra is related to the primordial prakriti genealogically. What precedes the smell tanmatra and what is the cause of the preceding cause, and how is the final transformation related to the primary prakriti which is not the effect of anything ? The answer to these questions is supplied by the genealogical relationship of the tanmatra with the prakriti.

The cosmic smell tanmatra is the transformation of cosmic tamas Ahankara and the cosmic tamas Ahankara is the transformation of the cosmic mahat tamas. The cosmic mahat tamas is unmanifested. It does not change. It has come from the primary prakriti which is eternal and without a beginning. Its nature is existence and stability. The proximity of the Brahma has given it knowledge and activity. It, therefore, manifests itself in all its transformations. The Prakriti is not the effect of anything but manifests itself in its effects. In the smell tanmatra it has transformed itself with all its attributes. The attributes of the cause come down in the effect. Since the beginning of the creation the Prakriti with its attributes has been transforming itself and has come down in the smell tanmatras also. It has made a long journey in which its knowledge and activity have become dormant. Therefore, the smell dominates the tanmatras. The smell helps us to know its tanmatra. It is in the knowledge alone that the knowledge survives. Also the activity of the Prakriti has disappeared. Thus the genealogical attribute in the smell tanmatra comes from prakriti and in this should be realized the subtle pervasiveness of the Brahma. This will show that no transformation can take place without the proximity of the Brahma. This will help to understand the pervasiveness of the Brahma and its proximity in all the transformations of the smell tanmatra.

Knowledge of the Brahma in Its Fifth Form

The material cause of the gross world are the five gross Bhutas. Similarly the material cause of the subtle world are the five tanma tras. They are also the causes of creation of the subtle bodies and supply enjoyments to them. This is their usefulness,

This visible world is made of the five gross Bhutas and the subtle world is made of the five subtle tanmatras. In the gross world the gross Bhutas unitedly create manifoldness and in the subtle world the subtle five Bhutas do the same. The subtle tanmatras always pervade the Akasha. Hence the subtle world also pervades the Akasha, not at a particular place but everywhere.

The smell tanmatra is enjoyed in the subtle world in a subtle manner. The transformations of the smell tanmatras in this world exist in the form of houses, fields, bodies, trees, fruits etc. There is nothing like this in the subtle world. There only the general or particular forms of tanmatras are enjoyed.

The general form of the smell tanmatra is smell which pervades all the particular smells. The first perception is of the common smell. The particular smells are felt or perceived later on when they are distinguished and given names. In the subtle world only the general subtle smell and particular subtle smells are enjoyed and subtle bodies feel satisfied by enjoying them. But what satisfies the subtle bodies is only the subtle smells of the objects. They have no direct contact with them. They have already satisfied themselves with the enjoyment of the gross objects. After that they entered heaven. The subtle bodies are not afflicted by physical ills. They go to heaven to enjoy the subtle happiness through subtle bodies. The subtle bodies therefore, do not require houses and cloths etc. They feel satisfied only by the heavenly smells because the subtle tanmatras are the causes of their bodies and also of the subtle world. The subtle bodies and the subtle world are everywhere and can be seen in Samadhi. This is how the Siddhas can be visualised in the space of the Brahmarandhra. In the state of Samadhi only the subtle organs of sense serve the Yogi. The gross ones do not, because the subtle can be perceived only by the subtle. The gross is seen by the gross organs of sense, by everybody. But the subtle is seen by the subtle organs only by the Yogis. The gross smell is perceived by the subtle smell organ only when it has been transformed into the subtle smell by the gross organ of smell. But the subtle smell cannot be experienced by the gross organ of smell.

The subtle smells are the objects of enjoymənt for subtle bodies and subtle world. This is the usefulness of the smell tanmatra.

Question—Is there a difference of gender between the subtle bodies also, as it is in the gross bodies. In this world there are men animals and birds. Do they exist also in the subtle bodies ?

Answer—There is no such distinction between the subtle bodies as it exists in the gross ones. The human body even if it lasts for one hundred years remains human. It does not become like one of a bird or animal. Similarly the subtle bodies do not change. They remain the same till the time of liberation. The gross body lasts upto the time of death and the subtle up to the time of liberation.

Of course, the little change does sometime take place in the subtle human body. Sometimes the human form accompanies]he subtle body but it is something like an orb and can be perceived by the Siddhas in the spirituai light, when in samadhi. It is for the enjoyment of the subtle objects that the soul goes from the gross human body to the subtle body but the animals and birds are not capable of achieving this change and, therefore, there are no forms of animals and birds visible in heaven.

It is given to man alone that he can attain heaven or hell in this very life. After enjoying life in heaven or in hell, a man has to come back to human life because it is in this life that the means of liberation are available. Heaven or the subtle world are dominated by enjoyments. There it is all happiness, no actions. After enjoyments are over, one has to come back to this world because liberation, heaven or bondage are earned in this life alone. These are the three ways open to man, he can choose one of them.

The distinction between the gross and the subtle body is, that the latter undergoes transformations and can contract and expand according to the size of a particular body. As a result of the former deeds, there are small and big bodies like that of a mosquito or of an elephant. The subtle body does not perish or change its form. It expands and contracts like rubber.

Due to the Sattva, Rajas and Tamas, changes take place in the gross body. Similar changes occur in the subtle bodies as well. Among the gross bodies there are Sattvik bodies of Yogis and Tamsik bodies of the animals. In the subtle bodies also, there are distinctions of Rajas, Tamas and Sattvik. The Sattvik subtle body is white and bright. The Rajas body is strong and golden. The Tamas one is blue and blurred.

These tanmatras with their three attributes create subtle bodies. When the end comes, the subtle bodies, with the impression of good or bad deeds, merge into the Prakriti, and when the creation takes place, they return to the same state.

Question—When animals and birds die, what form do they take in the subtle state?

Answer—Their subtle bodies are like their gross bodies. As they can contract and expand, they take also circular or oval forms, and sometimes they are very small. When they are reborn in some other species, they assume the same size of the gross form and develop accordingly.

Question—You have repeatedly said that the subtle bodies disappear in liberation. Do you mean to say that they do not disapppear at the time of dissolution?

Answer—At the time of dissolution, the subtle body also disappears, but at the time of creation it reappears with the same inner body, the same organs, the same attributes and impressions, because the same soul has to undergo the remaining enjoyments or sufferings. The Jiva also goes into a state of hybernation at the time of dissolution and has to suffer and enjoy through the same subtle body when creation takes place, Hence the self comes back with its subtle body. But this does not apply to the gross body. It does not come back in its previous form but in a different one. The previous body had decayed and declined and had become useless for further activities. The gross body perishes in a short time. The Egyptians tried to preserve the mummies with the help of preservatives but what was preserved was only the form which was mere dust. At the time of recreation new gross bodies are supplied, but it does not so happen in case of the subtle bodies. They remain as they were and they return with old impressions. This process has been going on since the beginning of time and shall endure for ever.

Question—What is the objection if we believe that the old impressions are left behind and the subtle body comes back in a fresh form?

Answer—If we believe it, where will the old impressions exist without a support? If it is argued that the impressions don't require any support, it is a fallacy, because impressions do require a support. The subtle bodies would not exist either in creation or in dissolution. If

there are no subtle bodies, mind, Buddhi, Chitta and Ahankara. What will the impressions rest on and how will they be means of enjoyment or suffering ? Hence some support is absolutely necessary.

If it is argued that the impressions will rest on the Prakriti, it would not do; because the Prakriti is the support of the gross and subtle objects, all of which will reappear at the time of recreation. Then what is the purpose of dissolution ? If before dissolution the Prakriti was capable of activity why did it dissolve ? When the time of dissolution approaches the Prakriti becomes disturbed and incapable of balance. Therefore, it is, that the dissolution comes. Then all the limbs, the organs and the internal organ of the subtle body fall asunder and return to their sources. As the banian tree is imbedded in its seed and reappears in its full-fledged form, similarly everything reappears at the time of recreation, we mean the impressions and also their supports.

Are the Effects of Deeds Exhausted bfore Liberation ?

Question—What happens to the subtle body and the good and bad impressions, which have not been all exhausted at the time when the Jiva obtains liberation ? According to you they were reabsorbed in their Prakriti, because you believe that no object dissolves or perishes absolutely. You believe in Satkaryavada,

Answer—A Jiva is liberated only when it has worked out the effects of the deeds but the effects of the previous births have been clinging to the Jiva since eternity. If it is supposed that a Jiva is liberated only after he has worked out the effects of the deeds of the previous births, then he will never get liberation, because these impressions have come down through countless lives. If these impressions had a beginning, they would also have an end, but they are without a beginning. Hence the question of their end does not arise. A man acquires knowledge or detachment in course of 20 or 50 lives by strenuous efforts These are the deeds which lead him to liberation. They become prarabdha deeds and give him liberation but the accumulated acts of countless previous lives do not leave the Chitta and accompany it when it is reabsorbed in Prakriti. Then only the Jiva gets liberation.

It is called self or Atma when it is in the state of liberation, and Jiva when it pervades and activises the body.

Jiva—This word means to live, and applies both to the gross and the subtle body. The Self alone is incapable of activity. The subtle body, therefore, accompanies the Self in hell, heaven or human existence. In this state it is called Jiva. In gross body lives the gross Prana and in the subtle body the the subtle Prana.

The liberation is that which is obtained, hence it must have an end. The Yogis think that the duration of liberation is immeasurably long. However, it has an end, and when the end comes the self will have to return to the world and it will be combined again with the accumulated impressions and the subtle body. The self which thus returns, will regain the former Chitta and accumulated impressions and it will rebegin its cycle of enjoyments and sufferings, birth after birth, and if we suppose that the accumulated actions cease to exist after dissolution, then what will be the cause of the activity of the self which has reappeared ? What will urge it to new actions and what will be the cause of new birth ? Hence we have to admit that the relation of the self with its accumulated actions is perpetual. This relation is actually visualised in Samadhi.

Question—What is the use of a terminable liberation after which the Jiva has to be re-entangled ?

Answer—That which has a beginning should have an end. It cannot be eternal. What is obtained will leave you sooner or later. The liberation also, therefore, ends. Though it has an end, one should endeavour to obtain it.

We daily try to satisfy our hunger and quench our thirst but after five or six hours we again feel hungry and thirsty. We again require food and water and sleep because these things are not eternal. After the end of liberation the Jive has to engage itself in the activities which it had left. What is not eternal does have an end.

Question—Have you not already said that when the Jiva is liberated, the subtle body disappears ?

Answer—Yes, but this takes place after 311040000000000 years, an age which is almost immeasurable. In our opinion nothing goes out of existence for ever. Nothing comes out of non-existence. This is Satkaryavada. The cause is eternal and the effect is not eternal but the age is incalculably long, perhaps it may be a period during which

there would be 36,000 creations and dissolutions and the age of one creation runs into colossal figures.

Question—If the subtle body is not perishable, why is it supposed that the gross body is perishable, and why should it not come into being after dissolution.

Answer—A gross body is not the support of the impressions. They rest on the subtle body which goes to the other world with them The gross body is composed of the five elements which do not go out of existence. It is the combination of these elements in the form of the gross body which comes to an end. When the body comes to an end the five bhutas are reabsorbed by their causes. What ends is the form, which is not the material cause of the body. Its material causes are the five bhutas. If the Jiva comes back in the human body, the new body also is much like the former because the human bodies are all much or less alike. The difference is only of the form or age. The Jiva can enjoy or suffer through any sort of body. Of course, whether one gets a good or bad body depends upon one's previous deeds.

The usefulness of the tanmatras is that they create the subtle bodies and supply them subtle enjoyments. When during the course of creation the tanmatras appear then it is out of them that the subtle bodies are made. The Chitta, Intellect, Ahankara, mind and the organs of senses in the subtle form come into existence earlier than this. They all enter the subtle body created by the tanmatras. The subtle bodies live in the Akasha tanmatra. Till then the gross bhutas and the gross creation had not come into existence. They were created later on. At that time only the subtle creation, technically called the Ahankarika creation, had been formed. The creation of the Ahankarika world takes ages. The subtle world consisting of heaven etc., is also created in that age. The souls which were in heaven, then come down to the world made of five tanmatras and there they enjoy. The other Jivas also with their subtle bodies engage themselves in transitory subtle enjoyments and when the gross creation comes into existence, they take birth according to their previous deeds.

Question—Do the liberated souls live in heaven for the period of 36.000 creations and are not affected by dissolution.

Answer—In the night of the dissolution both the bound and the liberated souls have to go into sleep.

Question—Are there nights and days also in heaven ?

Answer—The nights and days are not like those of India everywhere even on this globe of ours, then what to speak of heaven ? North of Scandinavia in the north pole, day and night each consists of six months and the sun is visible only during the day.

The heaven is free from night and day. The light of the sun has no effect on it. The sun light is necessary for the gross eyes. The subtle eyes or the divine eyes require no sun even in human life. The heavenly souls possess subtle not gross bodies and, therefore, they do not require any sun light. Aftei all, there are certain specialities associated with heaven. Therefore, people desire it. Generally it is the light of fire tanmatras which illuminates the heaven. It is this fire which is the cause of physical fire and the sun.

Question—Who is it that keeps the account of this subtle and immeasurable universe and decides as to who should go to the heaven or be hurled into the hell and what sort of bodies be assigned to the various Jivas ?

Answer—Think of an acre of land in this world. You can plan a garden of several hundred kinds of trees, herbs and vegetables in it. You can only manure and water it. The trees and plants growing in a forest do not require even this. But the mango trees and the lemon trees produce fruits of different shapes and taste. Who is it that gives these shapes and tastes. It is the prakriti which does it both in the subtle and the gross world.

Question—Why don't you believe that it is God who awards the fruits of human deeds ?

Answer—If we suppose that it is done by God, then what will be the function of Prakriti. After all it has to do something. The transformation and evolution take place in Prakriti and its effects. Such actions do not take place in God. How can we, therefore, suppose that God does everything ? Hence it is the Prakriti which is responsible for changes, distinctions and evolutions. Of course, all this is done with the proximity of God. The Prakriti alone is incapable of doing it. Generally it is said that God does it but he is non-attached and inactive and we cannot ascribe any activity to him.

Question—The Prakriti is inanimate. How can it distinguish between the fruits of good and bad deeds ?

Answer—The deeds also are inanimate. They rise in chitta which is their material cause and not in the self. The self is inactive and does not transform itself. Hence the deeds do not belong to it. They belong to the Chitta. The fruits of the deeds are imbedded in a subtle form in the deeds themselves as the leaves, branches and trunk of a Banyan tree are imbedded in its seed, which, when it finds suitable land and other favourable factors, sprouts into a mighty tree. Similarly the deeds which arise in the chitta are themselves capable of producing results due to suitable efort, land, time, material and efficient cause. The fruit follows the seed. The mango seed gives the mango tree and an apple seed the apple tree. This sequence is never disturbed. A mango seed cannot produce an apple tree or a lemon seed a sugar cane. Then the fruits must follow the actions. The process cannot be disturbed.

Suppose I am planting a garden and have sown hundreds of mango seeds which will naturally produce mango trees and mango fruits and not lemons or maltas. My action of planting the garden has produced the mango fruits. In the mango seed the mango fruit was naturally imbedded. It was not necessary that some one should see to it. The inanimate action produces inanimate results. Of course, the process requires four contributory factors. Suppose a person wants to earn money, but resides on a peak of the Himalayas where there are no means of earning money. He will, therefore, have to search for a land where he can carry on business or set up a factory or secure service. In short he must shift to a land where means of earning money are available. If he wants to engage in a mango business, he will have to wait for the season. The season is the time for him and the region where mangoes are produced is the proper land. Now there must be an efficient cause which is the person himself. because he will have to make an effort. Now the persons with whom he will have to deal are also the efficient causes, which are of two kinds, animate and inanimate. Before setting up a business the person should have some capital, a shop, transport and a suitable market. Then he will be able to earn money.

For this process in which actions are followed by results, four kinds of causes are necessary. When these four combine the process is

complete and God's interference is not necessary. God is inactive and does not undergo transformations. His proximity alone produces fruits. Therefore, no interference of any intelligence is necessary in awarding fruits of actions.

A young man thinks of marrying and commences his efforts in this direction. He selects the proper city and has to wait for proper time. The girl also will wait till she comes of age. Thus the time is an accessory cause in the action of marriage. The third thing is the efficient cause which are the parents or friends or the man himself. The fourth cause is money for necessary purchases. The young man began with the idea of marriage and secured necessary means. Then his marriage materialized. Now where is the necessity of bringing in God in the actions.

Question—It has been often seen that even when the four factors are there the desired result does not follow. Why ?

Answer—A peson takes birth on the basis of the deeds done in his previous birth and at present he is bearing these fruits. Hence what ever effort he is making at present will bear fruits in fulness of time. A deed has to produce a result. It may take time but it is bound to produce fruit. It is this which induces a man to engage in actions. The action contains the result in itself which will appear when suitable means are available. The action, its result and the care and anxiety produced by it are all inanimate. They give joy or grief and satisfaction or dissatisfaction. If it is supposed that God dispenses the fruits of actions, then we will have to believe that he undergoes transformations, because without doing so no action is possible. An action requires rising, falling, contracting, expanding and moving. If we think that these attributes belong to God then he will be changeful like Prakriti. But God is changeless. Hence the Prakriti or the chitta is the material cause of the impressions which are the material cause of actions and the actions are the material cause of results. The idea of good or bad, joy or sorrow and virtue or sin associated with the fruit of action is called Bhog in Philosophy. This Bhog results in satisfaction or dissatisfaction. The former is the cause of liberation and the latter the cause of bondage. In reality the fruits of deed depend upon land, time, efficient cause and means and not on God. When all these four factors are there, God's proximity will help in awarding fruits. Thus God's interference is not necessary in Karma Phala Vibhag".

Question—In that case God is absolutely useless.

Answer—No, it is not so. He gives the necessary urge for activity to the Prakriti and further on everything goes on automatically. The Prakriti works itself. It is only the proximity of the Brahma that creates a sort of intelligence in the Prakriti and it works like an intelligent entity. This is what happens in the human body, There the soul lives in proximity to the chitta. The soul 'gives urge to it. The latter guides the inner organ, the organs of sense and the gross and subtle body. The action takes place exactly as in a machine when the electric power is switched on. The Brahma is similarly the efficient cause of all the transformations and changes going on in Prakriti. After the urge everything is done by the Prakriti itself. If we suppose that Brahma is doer, we will have to suppose also that he has some instrument to work with, but the Upanishad[1] says that the Brahma does nothing and he has no instrument or organ for doing anything.

Question—He has knowledge, power and activity and with them be does everything. Why do you then say that the Brahma is not the doer ?

Answer—What are called knowledge, power and activity of the Brahma are really the names of Sattva, Rajas and Tamas of the Prakriti. Here knowledge stands for Sattva, activity for Rajas and Tamas for stability. This is what Yoga says with regard to the attributes of the Prakriti.

The Brahma is eternal and the Prakriti is eternal and their relation also is eternal. Hence the knowledge, power and activity which really belong to the Prakriti are imposed on the Brahma.

The Upanishad and Sankhya say that Brahma is near and yet remote from us[2] The lotus flower grows in water but it is not wet. It is detached from water. Similarly the Brahma or the Purush is detached or non-attached. Hence the word 'inactive' is used as qualifying the Brahma. The activity does not belong to the Brahma. It comes in the Prakriti due to the proximity of the Brahma but it does not mean that the Brahma causes the activity or is the creator of the movement. He is really inactive and non-attached.

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१. परास्य शक्ति विविधैव श्रूयते स्वभाविकी ज्ञान बल क्रिया चे ।

२. असङ्गोऽयं पुरुषः । सांख्य अ. १–१५

Question—Why can't we suppose that, as the Jiva, the Brahma creates the world out of the Prakriti ? As the inner organ created by the Prakriti causes all the activities of the Jiva, similarly the Brahma also with some instrument can cause the action of the Prakriti.

Answer—What is then the difference between the Jiva and the Brahma ? The Jiva is the doer, the enjoyer and sufferer. All these activities will also belong to the Brahma and then God will be in bondage.

Question—The Brahma is all pervasive. It requires no instrument. With its all-pervasiveness it can accomplish every ihing.

Answer—If the Brahma requires no instrument why should it require the power of the doer. The creation wiil start acting only with the proximity of the Brahma.

Question—The Prakriti is inanimate. It cannot do any thing itself. It stands in need of intelligent the Brahma so that with its help it may start working.

Answer—We also admit the existence of such intelligent Brahma whose proximity may urge the Prakriti to action. But this does not make the Brahma the doer and it does no wrong to it.

Question—You ascribe every thing to the Brahma and you also think that the substance and its properties are inseparable, and believe that changes or transformations are brought about by the relation of cause and effect. Why do you not believe that the Brahma and its attributes are ones. This will prove that the Brahma is a non-doer also.

Answer—We have said that the substance and the attributes are inseparable but this applies to the actions of the Prakriti. In the transformations of the Prakriti its attributes also inhere. When the earth element (smell) transforms itself, its original eleven attributes also manifest themselves. But the Brahma does not transform himself. If we believe that the Brahma changes then we have to admit that its attributes will come in its transformations also, but it is the Prakriti which transforms itself and its attributes are present in them. If the same thing is ascribed to God then He also would be like the Prakriti. The only difference would be that the transformations of the Brahma would be intelligent and those of the Prakriti would be non-intelligent. This will lead us to suppose that yet another Brahma exists which is

inactive and non-attached. We think that there is activity and power of transformation in the Prakriti but it is due to the proximity of the Brahma. This power does not reside in the Prakriti which is a material cause. The Brahma is all intelligence and imparts activities to the Prakriti. When a piece of iron falls into fire, it becomes bright like fire and burns and gives light. This does not affect fire at all. Similarly the Prakriti comes in close proximity to the Brahma and undergoes many transformations and creates multiplicity of objects.

Activity in the Prakriti even in the Age of Dissolution

Question—The proximity of the Brahma or Ishwar is constant. Then why is it that the activity in the Prakriti is not constant and uniform ? Why do we see variations ?

Answer—The Prakriti is changeful and the changes are manifold. The urge of the Brahma is the same but the activities of the Prakriti are different, as the electric power is one but it runs different machines.

Question—As the Prakriti is not balanced and stable but changeful, it must continue to transform itself even in the time of dissolution. What is changeful cannot be stable.

Answer—The Brahma is everywhere and eternal, its proximity or contact continues also in the time of dissolution. Hence some subtle movement continues in the Prakriti. The three gunas of the Prakriti are in perfect balance. Hence there is no activity or behaviour but contact of the Prakriti with the Brahma does not cease. The relation of the pervader and the pervaded also continues. While it lasts, the movement cannot cease, but the balance of the three gunas is not disturbed. For example when the Chitta and the jiva are combined the actions cannot cease. During wakefulness many kinds of actions and behaviours go on. Even during sleep the inner organ retains the memory which makes the subtle body act. This is exclusively the act of chitta. Hence sleep is called the sphere of inner organ. When there is a combination with intelligence, the activity will continue. In the age of dissolution also the relations of the Brahma and the Prakriti continue. Therefore, actions also go on. Of course, the activity which is caused by the disturbance of thet hree gunas ceases to take place but the balance of the three gunas does not mean that the subtle tremors in the Prakriti have also ceased, because if the subtle activity ceases then the general activity also will disappear and when there is no general activity, the particular also will not be there. If during dissolution the Prakriti and the Brahma were completely separated then the activity

would go out of existence. We have no reasons whatsoever to believe that the activities of tha Prakriti come to stop. As the human body requires sleep so the Brahma and the Prakriti also require rest for some time and in that state all activities and behaviour seem to come to stop.

Question—If the general activities of the Prakriti continue then what is the purpose of the balanced state of the Prakriti ?

Answer—If you think so, what is the use of sleep to the human body because even during sleep the blood continues to circulate, the heart continues to beat, inhailing and exhailing go on and all other internal activities are there. But sleep serves a great purpose. It removes the tiresomeness of the organs of sense, man becomes refreshed and regains energy for more work. Similarly at the time of dissolution, the Prakriti gets rest and becomes refreshed for further activities.

Question—But man is a living being and, therefore, feels tired and requires rest. The Prakriti is inanimate, why does it require rest ?

Answer--It is not only a living being that feels tired. The inanimate object, which is some thing like, living one also feels it. It is our body and its organs which feel tired. They are inanimate like the Prakriti. But our Self does not feel tired, because it is intelligent, and intelligence does not get tired. The Self is awake in all the three states and in every state some activity goes on. This is due to the combination of the chitta and the Self. We have already said that activities continue in the state of wakefulness, dream and deep sleep. The Prakriti is inanimate like our body. It seems to be intelligent due to the proximity of the Brahma. Hence it feels tired and requires rest. As sleep removes tiresomeness, the time of dissolution gives long rest to the Prakriti and makes it fresh to create new worlds. The objects of nature after affording long enjoyments begin to decay and have to become fresh again. Gold ornaments when put into the furnace of the goldsmith become bright and fresh again. Similarly the Prakriti also becomes fresh.

The tanmatras create the subtle body and supply it enjoyments. They keep company with Jiva till the time of its liberation. This is their usefulness and in this a Yogi should experience the presence of the Brahma.

Chapter II

Section I

Twenty seventh Curtain

COSMIC TASTE TANMATRA

THE KNOWLEDGE OF THE BRAHMA IN ITS FIVE FORMS

The cosmic taste tanmatra is the material cause of the concrete taste tanmatra. The yogis or the subtle bodies with their subtle sense organs enjoy certain taste tanmatras which are concretised. The cosmic taste tanmatras exist always in the Akash and are creating the concrete taste tanmatras. The latter go back in their cause to be preserved there. This process goes on till the time of dissolution. The proximity of the Brahma is responsible for the cycle of changes in the taste tanmatras.

Realization of the Brahma in Its First Form

The preceding change of the water element is the taste tanmatra which is the material cause of the water Mahabhuta. The taste tanmatra is the preceding subtle state of the water Mahabhuta. The water Mahabhuta is its manifested form and can be tasted by the gross taste organ, i.e., the tongue. The taste tanmatra which has not transformed itself into the water Mahabhuta is generally subtle and invisible which can be known only by the subtle taste organ which is a part of the subtle body i.e., it resides in the intellectual sphere of the subtle body which itself stays in the divine hole (Brahmarandhra). The gross taste organ is the tongue in the gross body and experiences the taste. When the gross taste goes into the subtle organ, it is reduced to the subtle taste tanmatra. The gross taste is enjoyed by the gross body through the subtle tongue i.e., the taste tanmatra. This is known by yogic contemplation.

The subtle tongue is a part of the subtle body and resides in its intellectual spheres. The gross taste is enjoyed by all the living beings. But the subtle and divine taste is enjoyed only by the yogis and by the subtle and heavenly bodies. The subtle objects which are created out of the smell tanmatra for the enjoyment of the subtle bodies require as their constituent also the taste tanmatra. It is their accessory material cause. The commentator of Yog in this respect says that a Yogi should try to realise this fact. When the Yogi concentrates on the tip of his tongue in respect of the taste tanmatra, then after sometime he begins

to experience the divine taste.[1] He feels it in his subtle taste organ which is a part of the subtle body in the divine hole (Brahmarandhra). He first experienees it on the tip of the tongue. The gross becomes subtle and through the subtle nerves it reaches the subtle tongue.

As there are many kinds of subtle smell, there are many kinds of subtle tastes also. What we call taste tanmatra includes all the tastes, sweet, sour, saltish etc. They are manifestations of the main taste. The taste tanmatra is used in the formation of subtle bodies and subtle enjoyments.

When it transforms itself to form certain objects, the Yogi should feel the presence of the Brahma in the process and should realise how the Brahma causes the transformation. When the subtlety of the process has been experienced the subtlety of the Brahma will also be realised.

Realisation of the Brahma in its Second Form

Taste is the attribute of the relevant tanmatras and cannot be separated from its substance. The substance and the attributes form one entity.

The varieties of taste are only the transformations of the main taste tanmatra. In our daily life we experience only the manifested or transformed tastes. We do not take much time in recognizing them. For example, we know immediately what is sweet. But sweetness also has so many variations that we simply wonder at them. All the sweets at the shop of a sweet-seller are sweet. But they are of different varieties. The sweetness is common but its nature differs from object to object. We know the difference by our experience. Similarly we also know the different sweet tastes of dry fruits. The same thing can be said about sourness. The herbs also have different tastes. The rain water, sea water, well water, river water and founatain water are all different in taste. But what we call taste is common to all. The variety is known when we touch an object with the tip of our tongue. This general taste which is felt by our subtle tongue is the taste tanmatra. No taste is ever separate from the taste tanmatra which is its origin. The taste and the taste tanmatras are not separable. No taste tanmatra is separate from its attribute of taste. The taste itself is taste tanmatra. The taste tanmatra or the subtle taste is the same.

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१. जिह्वाग्रे रस संवित् । Yog Bhashya 1/35

The taste tanmatra in its various subtle manifestations supply enjoyment to the subtle bodies These tanmatras take various forms, general and particular, and yet they are never separate from the latter. The Yogi must realise that the Brahma pervades everything and is the efficient cause of all these changes. He moves in every particle, combines the particles and changes them into taste. The relation between the various tastes and the taste Tanmatras is called Swarup Sambandh and also Samvaya Sambandha or Tadatmya Sambandh.

Knowledge of the Brahma in Its Third Form

The cosmic taste tanmatra has emanated from its preceding state which is called the subtle form of tanmatra. The cosmic Tamas Ahankara is the material cause of the cosmic tanmatra. Its accessory causes are Rajas and Sattva, Here the cosmic Tamas Ahankara is intermixed in its effect, that is the taste tanmatra. This unbreakable combination of the cause and the effect is the cosmic taste tanmatra. The taste tanmatra is made of the general subtle Ahankara and the particular smell tanmatra. This is the subtle form of the taste tanmatra and consists of the combination of the general and the particular.

The special transformation of the cosmic Tamas Ahankara, with Sattva and Rajas as the accessory causes, is very singular, more singular than the smell tanmatra. This can be understood, if it is made the object of Samadhi and can be visualised only by the Yogic insight. The Yogi will see how, in a wonderful manner, the Sattva and Rajas cause transformation in the Tamas Ahankara, and, at the end, how it changes into the taste tanmatra. The Yogi will also see how the attributes of one kind, combine with those of other categories and also how, with the help of the divine intelligence, the taste tanmatra is being formed. The divine intelligence gives the urge for this combination. The cosmic Tamas Ahankara was the object of only intellect but after its transformation into taste 'tanmatra, it became the object of the subtle tongue.

Briefly speaking the cosmic Tamas Ahankara is the subtle form of the taste tanmatra. The cosmic Tamas Ahankara has become the cosmic taste tanmatra with all its attributes and then has assumed the form of the gross taste tanmatra.

This can be further explained thus: A mango is placed at a distance. A Yogi concentrates on it and makes it the subject of his

concentration, contemplation and meditation, From the gross mango he preceeds to its taste. He further concentrates and reaches the general taste of which the mango is a manifestation. He proceeds still further and reaches the Tamas Ahankara which is the ultimate cause of taste tanmatra. Here the general taste is the Tamas Ahankara and the particular taste is taste tanmatra. The taste of mango is a manifestation of the general taste.

This is the third form of the taste tanmatra which a Yogi can perceive, The cause is constantly manifesting itself in the effect. In the effect of the combination of the original and other tanmatras a Yogi should realise and perceive the presence of the Brahma.

Knowledge of the Brahma in its Fourth Form

The taste tanmatra is related to the unmanifested primordial Prakriti genealogically. This is the anvaya form of taste tanmatra in relation to the Prakriti.

The cosmic taste tanmatra is the effect of the cosmic Tamas Ahankara. The cosmic Tamas Ahankara has manifested itself in the form of cosmic taste tanmatra. The former is the cause and the latter the effect. The cosmic mahat tama has descended from the primordial Prakriti. Hence the cosmic mahat tama is the effect and primordial Prakriti is the cause. The Prakriti in its original form is eternal and without a beginning or end. Knowledge and activity appear in it due to the proximity of the Brahma. It undergoes transformations alongwith its original form and attributes but it is not the effect of any thing. It has no cause nor is it an effect. It undergoes transformations and is in them. Thus the cause and effect are not distinguishable.

The primary Prakriti has transformed itself with its attributes in taste tanmatra. From the beginning of the creation, the Prakriti has been active and changed itself into the taste tanmatra. It had to make a long journey during which only its main attribute that is existence has remained as it was, but knowledge and activity had to undergo many sub-divisions and became sub-merged. Therefore, existence alone is the dominant attribute in taste tanmatra. The other attribute, that is the knowledge, has become unknowable. It is not manifest. The third attribute, that is activity has practically disappeared. It does exist but in a very unknowable state. This is the genealogical relation of the taste tanmatra with the primordial Prakriti.

The smell tanmatra in its subtle form is helpful in experiencing the pervasiveness of the Brahma, From this it can be concluded that the transformation of the taste tanmatra is not free from the contact of the Brahma. Simultaneously we should also try to realize that the efficient cause of these manifestations is the Brahma, This experience should penetrate and abide in our intellect and we should realise that the Brahma is just present and its proximity sets things in motion.

Question—You repeat again and again that the Brahma must be perceived in every change. Why is the perception not possible in one object? What is the necessity of repeated search and botheration?

Answer—The Brahma pervades all the objects which are causes and also in those which are effects. When an object is to be studied, the Brahma which causes it should also be realized. If we confine ourselves to one object, there is the possibility of our confining the Brahma also to one region. If we stop at the gross object, how shall we realize him in the subtle one, and how will it be possible for us to know what is subtler than the subtlest? The perception of the Brahma comes only by long, continued and unbroken concentration with faith.

Question—The objects are different and the Brahma is one. Each object has to be known separately but the Brahma, once known, need not be known again. Why should, we, therefore, try to know him again and again in every object?

Answer—Yes, the Brahma is everywhere and, thorefore, in every object, and we should see him in every object. This will bring home to us his pervasiveness and eternity. As we feel hungry again and again, and desire to see a friend so often, we should try to perceive the Brahma again and again.

Knowledge of the Brahma in its Fifth Form

The five tanmatras are the material cause of the subtle world. The cosmic taste tanmatras are the accessory cause of the subtle world and the subtle body. The taste tanmatras help in the creation of the subtle objects and are enjoyed by the subtle bodies. They are the causes of the varieties of taste in gross water. In transformed form they are present in the various tastes. The taste tanmatra is the object of enjoyment of the subtle tongue organ. All the tastes are the manifestations of the tanmatra.

Among the subtle and gross organs of perception, tongue is very important. It is very difficult to subdue it. The creatures in this world and in the heaven above are its slaves. It is to satisfy the palate that various dishes are prepared, but the taste tanmatra cannot satisfy any one, either as a cause or as an effect. But when satisfied, it is very helpful in obtaining liberation,

It combines with the smell tanmatra in many ways and helps the creation of the subtle world. As the various tastes of gross water are the causes of joy to living beings, the taste tanmatra in its various transformations supplies enjoyments to the subtle bodies and heavenly beings. This tanmatra is first perceived in its subtlest form pervading the Akasha. It appears like a mist which is also a gross form of the water element. But in the space it exists only in the subtle form. In the pervading taste tanmatra, there is some wetness, but in a very subt'e form.

The taste tanmatra is helpful in the creation of subtle, heavenly objects in Akasha. The Yogi understands it thoroughly and, therefore, is able to create subtle objects. In his state of concentration he experiences the taste of many objects of this tanmatra. He just desires a taste and it is there, and he experiences it. This sort of control enables a Yogi to obtain perfections (Siddies), If what a Yogi obtains are perfections, it is all right, otherwise the subtle bodies in Akasha enjoy the subtle objects there, just as the living beings enjoy the gross objects in this world. But a Yogi acquires the capacity of enjoying both the gross and the subtle objects.

Several times in our state of concentration and in those of others the difference in the complexion, form and handsomeness of the subtle bodies havs been perceived as it exists in the gross bodies of the world. The beings in the subtle bodies pervade the space and feel no obstructions in their movements there. The subtle bodies are very small and thin but in the light of the divine eye they appear large.

Question—Are the worldly enjoyments experienced in heaven also and does the process of reproduction go on there?

Answer—No, only the gross world is meant for this purpose. Several religious sects hold that in the heaven there are damsels for enjoyment but on the basis of our experience we think that it is wrong. What we get in heaven are the subtle tanmatras, meant for the enjoyment of only the organs of perception. The heavenly life is a happy

life meant only for enjoyments and not for actions. There a mere desire makes everything available. The subtle body moves by mere wish. There is no question of the legs being tired. If a being feels tired, then his life is not heavenly. Perpetual happiness is the characteristic of heavenly life.

In heaven the beings produce no children. A subtle body cannot produce another subtle body. The main thing in heaven is enjoyment of the subtle tanmatras. There are no means of performing deeds or acquiring knowledge in heaven. It is this world which is meant for actions, knowledge, worship, righteousness, renunciation and liberation. In the subtle world there is no death as it is in the gross world. Of course, at the time of dissolution there is death in the subtle world also.

In the whole universe the subtle water element pervades, intermixes with earth tanmatra, and causes combinations. The Brahma who is subtler than everything pervades even this combination. This is the usefulness of the taste tanmatra.

This taste tanmatra nourishes the cosmic subtle world and is also the support of the life of the subtle bodies. Without it they cannot exist. As wates and earth support life in this world, so the earth tanmatra and the water tanmatra in the subtle world support the subtle bodies. In the puranas the souls are said to enter the region of Varuna (Lord of Water). This means the entry of the subtle bodies into the subtle tanmatras of taste. This is the region of Varuna. As clouds float in the sky above the earth, so the subtle water tanmatras float above the subtle earth tanmatras. The water tanmatra is intermixed with the earth tanmatra also. This is its usefulness.

Chapter III

Twenty-sixth Curtain

COSMIC FORM TANMATRA

KNOWLEDGE OF THE BRAHMA IN ITS FIVE FORMS

From the cosmic form tanmatra, the individualised form tanmatras are produced. This is the third tanmatra amongst the five. From this mass subtle tanmatras, the individualised tanmatras are formed.

The tanmatras which are enjoyed by the Yogi or the subtle-bodied Jiva with his subtle eye, are the individualised tanmatras. The cosmic tanmatras stay in the space, and from them the individualised tanmatras emanate and take different forms. When the individualised tanmatras have been enjoyed, they return to the inexhaustable fund of cosmic tanmatras and stay there till the time of dissolution. Thus this cycle goes on. It is due to the pervasiveness of the Brahma that the form tanmatras, as if they were intelligent, move in the cycle of cause and effect.

Knowledge of the Brahma in its First Form

The form tanmatra is the cause of the fire element (Bhuta). In transformed form, the form tanmatra becomes fire. The form tanmatra is the cause and the fire is its effect. The form tanmatra is the subtle and unmanifested state of fire. Fire is its manifestation. The gross fire is perceived by the gross eye but the form tanmatra is generally in its subtle and unmanifested state. That which can be known by the subtle eye is the form tanmatra. The gross eye obtains the congnizance of the gross form. The subtle eye catches the subtle form tanmatras. The subtle eye is situated in the sphere of the intellect of the subtle body in Brahmarandha, and the gross eye in the gross body. The gross form is cognised by the gross body. By the time, the gross form reaches the subtle eye, it gets changed into subtle form. The gross form stays in the gross body. The form tanmatra is that which is cognised by a subtle eye. We may, therefore, say that the subtle eye cognises the subtle element of the gross form.

The gross form is seen by all the living beings but the subtle form only by the Yogis and subtle-bodied beings who live in space or heaven. After death the Jiva leaves the gross body here, and enters Akasha with its subtle body and, till it takes the next birth according to its previous deeds, it continues to live there. Such Jivas are the souls which float in the Akasha with their subtle bodies and their objects of enjoyments are the subtle tanmatras.

The subtle objects which are meant for the subtle bodies and which were created before the form tanmatra, had also the element of form tanmatra in them. The form tanmatra was their accessory material cause. The forms, in the world, which the gross and the subtle eye can see are the effects of the form tanmatras. The form tanmatras can be visualised only by the subtle eye. The light in the subtle body is this form tanmatra. The attributes of the gross fire are also the transformed effects of the form tanmatras, 'which manifests itself in a variety of forms but on account of their subtlety, they are the objects only of the subtle eye. The form tanmatra, after its manifestations, reassumes the subtle form. Whatever the subtle eye sees are the transformations of the form tanmatra.

The mind and the intellect were formed earlier than the form tanmatra, yet they are visible to the subtle eye. It is because the mind is created out of Sattva and Rajas in which the form in its subtle state was already present. In this way, in the creation of the intellect, the form was present as a material cause. By these descending formations of the attribute, the fourth or the genealogical state emanates. All the objects, howsoever subtle, occupy some space and possess the attribute of form. Therefore, they are the objects of visualisation. The speciality of form is that it becomes an object of sight. The visualisation is of two kinds - (1) The visualisation of the gross or subtle by the eye, (2) The visualisation by the intellect and the Chitta. In fact both the Chitta and the intellect are the cause of knowledge. They are called the divine insight.

The form tanmatras are of more than one kind. This is due to their many attributes. But all the forms merge into a general form and the name of form tanmatra is given to it. For example red, orange, yellow, blue, velvet and black are the variations of one colour and their mixture makes white. This is why the rays of the sun falling on particles of water at a certain angle, present seven colours. These seven colours can be visualised in the rain-bow or in a fountain.

Like the taste tanmatra etc., the form tanmatra is also one. What is seen is really the form tanmatra. Then it is given various names. The space is one but due to different regions and attributes, it appears to acquire different forms. Similarly the fire also looks different on account of the different forms it envelopes.

The form tanmatra is utilized for the formation of the subtle body and is enjoyed by it. It creates the subtle objects. It pervades all the objects which come into existence earlier than it. It is the object of eye because it covers and gives shape to every thing. In this manner, it pervades the universe and is visible every where in subtle form. All the objects which possess light are visible on account of this tanmatra. The light in the eyes of the subtle bodies and the power in them to move about in space without any obstacle are derived from the form tanmatra. The gross forms of fire, like sun and electricity, also exist in the form tanmatra and help the functions of the Ahankarika creation.

Question—The Yoga philosophy says that a Yogt obtains control on all the gross elements and also on I'sm. When he reaches this stage he can create Chittas and Buddhies. Are the heavenly souls aiso capable of such creations ? Swami Dayanand says that creations take place by mere desire and it is desire which counts in heaven. A desire gets everything it wants.

Answer—In heaven, there is all enjoyment. There is no action or knowledge, and without any effort everything is obtainable there. In heaven nobody possesses power of creating anything by mere desire.

A Yogi obtains complete control on all the elements and can meke them act as he likes. In llke manner the Scientists make the nature serve them, but all this betongs to this world. It has no relation what-so-ever to heaven or liberation.

Question—In this world there is space for all living beings to stay and walk in. Is such a space available in the heaven of subtle tanmatras ?

Answer—Fire, water, earth etc., had been created before the appearance of life. Similarly everything necesssary for the subtle bodies is provided by the subtle tanmatras.

As fire, water and earth had come into existence before life appeared, the subtle tanmatras provided all the objects of enjoyment for the subtle bodies.

As earth is made by the combination of the five gross elements or as water is made of Akasha, air and fire, the subtle earth tanmatra is made mainly of the Tamas Ahankara and indirectly of the Sattvika and the Rajas Ahankaras. The taste tanmatra and the form tanmatra are subtler than it. The subtle earth element is, therefore, the support of the subtle water, fire and air elements. The subtle earth stays in the Akasha tanmatra like a layer. As smell tanmatra, it forms the support of all the subtle bodies. Nothing else than it is necessary for them. They do not require any residence there. It is the houses and other property which cause disputes and bondage. The subtle bodies move about unobstructed in the sphere of the earth tanmatra and their mere desire is enough to bring them necessary enjoyments.

Where is the Region of the Tanmatra

Question—Is the region of the tanmatra some-where here near about or exists far away ?

Answer—It is quite near for the Yogis who have conquered the elements and reside in heaven, but for those who are ignorant, it is far off. If we draw a picture, then the tanmatras are far-far away. The spheres of the cosmic five gross bhutas are extremely distant because from gross to subtle the journey is very long; otherwise the cosmic earth tanmatra envelopes and permeates all the gross objects of the world. The whole universe is the region of the tanmatras. When a Yogi concentrates on the region of the tanmatras or wants to enjoy it, he crosses the gross regions and reaches the world of five cosmic tanmatras. His yogic eye crosses the gross world and reaches the subtle world which becomes the object of his subtle eye. The gross world ceases to exist for him. The subtle world seems to be quite near. Some time in your state of meditation you might have seen the subtle bodies moving about in the space in front of you. On the basis of this science the region of heaven or that of the tanmatras is very close but when we search for it with the help of external knowledge, then this region seems to be very far off and we can reach it only gradually. The way to these regions is through austerity, recitation, self-control, renunciation, concentration, meditation and contemplation.

As this world is the combination of the elements of the earth, water, fire and air, so the region of the tanmatras has layers of the different tanmatras and they supply enjoyments to the subtle bodies. The particles from the subtle bhutas move to and from the gross objects,

You might have seen the rays of the sun entering your room. They are not straight but slanting, and in them can be seen tiny particles dancing. As the sun rays pervade the small articles so they pervade also the entire universe. The particles you see are not really particles. They are the combination of particles. In various forms the visible particles nourish earth, water etc. This movement of theirs, forward and backward represents an eternal relation between the subtle and the gross.

In the present world, the scientists are carrying on researches into the five elements but the Yogi should investigate the subtle world. The feeling of the renunciation should not make a Yogi indifferent to the world. It is his duty to acquire correct knowledge of the universe by means of systematic investigations, because it is the eye of a Yogi which can penetrate the sphere which is beyond the reach of the gross eye.

Many teachers have confounded the knowledge of the gross elements with that of the subtle elements and thus have muddled up the two methods. An ordinary individual cannot understand it. This vagueness misleads an aspirant of spiritual knowledge. Hence we should keep separate the spiritual knowledge and the material knowledge. A Yogi may have a very strong desire for liberation but he should not ignore the study of gross and subtle objects. Only when he has acquired such a knowledge, he will have true renunciation. Even if he is not detached, he can enjoy the objects with proper care and discrimination. Of course, by completely detaching himself from such objects he can obtain salvation. The worldly objects are the causes of bondage as also the means of liberation.

The Duty of a Yogi

A Yogi should try with his power of concentration to penetrate the region of Akasha and establish his relation with the subtle world, so that he may realize and obtain knowledge of it. If he desires to reach that region, he should endeavour to entitle himself for it to enjoy the heavenly objects there. If such is not his desire, he may detach himself completely from them, even while living in this world. Otherwise he should acquire the knowledge of the subtle world. He can rise above his gross body and with his subtle body he can establish connection with the subtle world. His subtle body is immensely powerful. His Yogic vision can cross the distance of countless miles; and sitting at one place, he can visualise objects at a

distance of thousands of millions of miles. The telescope helps us in seeing objects at a tremendous distances, but a Yogic vision can reach as far as one desires. A Yogi should, therefore, try to visualise the subtle universe. He requires no instrument or observatory. From his seat he can see everywhere and acquire the knowledge of the universe.

The realization of the Brahma is the object of the fire or form tanmatras. A Yogi should acquire special knowledge of it. The devine form will lead him to the realization of the Brahma, because the form of the Brahma is also divine, provided you think that the Brahma has a form. It is in the tanmatra that the Brahma can be realized.

The Yogis and the scientists should, therefore, make the Brahma the object of their research through the subtle form or fire. In this world people see the light of the Brahma in the sun and worship it. Similarly in the tanmatras of the subtle world, heaven can be perceived and worshipped. The Brahma is the light of the lights. In the subtle light, therefore, the light of the Brahma can be seen. The Upanishad says that which stays in light and penetrates it, but whom light does not know, that whose body is light, and which is immortal, is alone worshippable.[1]

Realization of the Brahma in its Second Form

Form is the real attribute or property of the form tanmatra, and it always resides in it. The two cannot be separated. The form and the form tanmatra are one and identical. Where there is the form tanmatra, there the form shall be.

The various forms are the modifications or transformations of the general form. In our worldly life, we have to deal with these transformations. We see that they are black, yellow, red, etc., and recognise them at once. The black also has many forms. The night is black, the hair is black, the pencil is black, ink, coal, bear and slate are black and a negro is black. The black form differs from object to object and is distinguishable. Similarly, yellow has many variations. All these different manifestations are the modifications of the form. All trees are green and yet they are different. What is general in them is the form tanmatra.

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१. यस्तेजसि तिष्ठंस्तेजसोऽन्तरो, यं तेजो न वेद, यस्य तेज: शरीरम् ।
यस्तेजसोऽन्तरो यमयत्येष त आत्मा अन्तर्याम्यमृतः ।। वृहदारण्यक ३-७-१४

The ice-topped mountains have a form which is enchanting. The foot of the hills has another form which also is attractive. The sea is an endless sheet of water and very fascinating to the eye; and equally charming are the dark clouds which make peacocks dance. This very colour is ascribed to Krishna who continues to enchant all. How delightful is the moonlight which has been inspiring poets since the beginning of the creation ! All that we see is form, one and indivisible, but we see different objects in different forms. When the differences are eliminated, what remains is the form tanmatra.

The form can never be separated from the form tanmatra. This is called its Swarupavastha.

Some objects are pretty and others ugly. These differences are only nominal. In reality, they do not exist. We have created them for our convenience. To a mother even her ugliest child is dear. If all children were thus equally dear and pretty there would be no difference between ugly and pretty. The conception of pretty is only relative and not absolute. It is our feeling which creates distinctions. A Hindu young man shaves himself clean but a Sikh loves his hair and moustaches. A Sikh thinks that bare-headedness is bad but a Bengali is always bare-headed. Hence there is nothing handsome or ugly.

The form tanmatra or the divine form is the same. The different forms are visible because there is one general form. This form tanmatra in its various transformations supplies enjoyments to the subtle bodies. It assumes gross forms.

As the attribute of form is contained in the form tanmatra so the Brahma also pervades in it. The Brahma is all-pervading and omnipresent. The form tanmatra changes and manifests itself in many forms and yet it is not separate from them. This will enable us to know the Brahma who is the efficient cause of the changes and is subtler than the subtlest. It is his proximity which moves the particles, combines them and forms objects. The efficient cause of all these changes is the Brahma.

We have described the form tanmatra as a substance and have pointed out its attributes. We think that the substance and its attributes are inseparable. The subtle fire is one but it has many manifestations. In this world fire is the object of our sense organs. We see fire in coal but we connot see it in hot water. We feel it there, when we put our

hand into it. The fire is felt in water due to air which possesses the attribute of touch. The days of June are very hot but the heat is felt, not seen. The fire prevades the space or Akasha.

Yogi in the Subtle World

When a Yogi enters the subtle world, the form tanmatras pervading it become the objects of his subtle body and he can directly perceive them. He will see how the fire particles combine and move. He can also touch them if the combination is taking place near his body. He feels intense heat in the sphere of the tanmatra.

In the state of Samadhi when a Yogi, with the power of his concentration, enters the subtle world, he has such clear experiences in the subtle body. This form tanmatra is the object of enjoyment of the subtle body. In the state of Samadhi when a connection has been established with the subtle world, many experiences of form are felt. The aspirant however thinks that they are not real but only imaginary. He is indifferent to them.

Such scenes appear before a Yogi in his state of Samprajnata Samadhi. But he does not care for them. They are really the scenes of the subtle world, and he has to carry on further investigation in them. Such objects of enjoyment are obtainable in heaven also. But the aspirants give greater importance to the mental recitation than to these objects. But in fact these subtle scenes should be given greater importance, because they are not mere mental images. It is only the experienced Yogi who can enter the subtle world of tanmatras and it is before him that these scenes appear. When you walk in a Bazar or a forest you see every object that appears before you and you do not ignore anything. Then in the state of Samadhi when you reach the garden of the five tanmatras why do you ignore them ? Look at them attentatively and try to understand them and consider them as realities and not mere imaginations. The subtle world is a reality. Achieve the visualization of the realities of the subtle.

If you say that these experiences have to be stopped and annihilated, then why not first stop the activities in the gross world in which you are so entangled. If you have withdrawn yourself completely from this world and have stopped all activities then there is some sense in stopping the internal activities also. When a Yogi has reached this state, he may engage himself exclusively in meditating on "I exist".

Realization of the Brahma in its Third Form

The cause from which the cosmic form tanmatra has emanated is the subtle form of this tanmatra.

The Ahankara is of three kinds—(1) Satvik, (2) Rajas and (3) Tamas. Their effects are also different. Each is a material cause of its effect, and in this process two categories combine. The cosmic Tamas Ahankara is the material cause of the cosmic form tanmatra. The accessory causes are the Satvik and Rajas Ahankaras. The cosmic Tamas Ahankara is inter-mixed in its effect, the form tanmatras. The cosmic form tanmatra represents the inseparableness of the cause and effect. The subtle part of the Ahankara in general and the form tanmatra in particular combine together and produce the form tanmatra as a substance. Thus in the Tamas Ahankara (as a cause) is contained the subtlety of the form tanmatra. This is the subtle form of the form tanmatra.

The process which starts with the cosmic Tam Ahankara, with the Sattvik and Rajas, as its accessory causes, is very wonderful. It is something different from the taste tanmatra. This wonderful process has to be perceived by a Yogic eye as to how 0.3 Sattva, 0.7 Rajas and 2.0 Tamas Ahankara transform themselves and eventually become form tanmatra. Along with this the Yogi should see how the different categories of tanmatras become form tanmantra with the proximity of the great intelligence. The intelligence of the Brahma gives the urge for combinations, and it is this intelligence which must be realised by a Yogi.

How wonderful indeed that the Tamas Ahankara which was the subject of only the intellect be came the subject of a Yogic eye as soon as it was transformed into the form tanmatra ! Now it can be seen only by the Yogic eye. It has passed through the changes of Dharam, Lakshan and Avastha and has become form tanmatra.

The subtelty of the form tanmatra is realised by a Yogi in this manner. Suppose there is an apple placed at a distance and is visible to him. He concentiates on it It is made of smell of earth, taste of water, form of fire, softness of air and the space of Akasha. The Yogi, however, concentraees only on its form which comes before his gross eye. He further concentrates and finds that the gross form becomes subtle before his Yogic eye. Then he goes deeper and realises

that this subtle is a particular transformation. The general form is not visible. The visible form is understandable even by a child. If the Yogi dives deeper still, then he visualizes the inactive Tama Ahankara of which the form tanmatra is the manifestation. Here Tama Ahankara is general and the form tanmatra is particular and both are inseparable. The form of the apple which has been seen is the effect of the transformation of the form tanmatra.

Question—Is it not possible that one single object has transformed itself into three, just as the fire element has manifested itself in eleven forms. The primary Prakriti was in a balanced state but then it developed tripple attributes. Similarly the Ahankara must have developed three attributes. Where is the necessity of recognising three Ahankaras separately ?

Answer—The authors of the philosophic systems hold that mind is produced from the Satvik and the Rajas Ahankaras. The Satvik Ahankara and the Rajas Ahankara which are the material causes of the mind are each Satvik, Rajas and Tamas. Hence, it is better to consider the Ahankara as of three kinds. They create various objects. If the Ahankara were only one then its effects and attributes would not have been so different. The Ahankara creates three classes of objects—organs of action, organs of perception and tanmatras. Therefore, the Ahankara is of three kinds. The material causes being different, the effects are different. If we suppose that the three gunas existed as attributes in the very beginning, how will the further evolution be possible because the effect, to begin with, is only in the form of an object without attributes ? The Prakriti produces objects which in their turn produce further objects. The effects thus become material causes of the succeeding objects. The five Bhutas are the causes of their respective effects. The Satvik, Rajas, Tamas and Akasha, Directions and Time have combined and manifested themselves. The attributes which develop in the earth do in combination with water and fire. One attribute differs from the other as heaviness from dryness. The heaviness in earth is due to water. The dryness has come from air and thinness from fire.

Hence, the three Ahankaras should be recognised as separate entities. The third form of fire is subtle. This subtlety has come from the Ahankara. This tanmatra has been created by the combination of the general and the special. The Ahankara creation should be consi-

dered as having been produced each by three objects, as the five gross elements have been created from the five different tanmatras.

In this third form of the tanmantra the subtlety dominates. The elements of the Ahankara as material causes have brought into existence a particular substance the constituents of which are non-separable. The Ahankara is the material cause of the form tanmatra. In the subtlety of these constituents the Yogi should try to realise the form of the Brahma who pervades all the transformations. This is the worship and knowledge of the Brahma. Though he is of a different nature, yet he pervades everything,

Knowledge of the Brahma in Its Fourth Form

The form tanmantra is genealogically related to the Prakriti. This is its Anvaya form,

The Prakriti has reached the state of form tanmatras after going through many transformations. Anvaya means the transformation of the cause into effect. The Prakriti has changed itself into form tanmatra alongwith its attributes. The cosmic tama Ahankara is the cause and the cosmic form tanmatra is the effect. The cause of the cosmic tama Ahankara is the cosmic Mahatamas and the cause of the latter is the unmanifested, untransformed, eternal, primordial Prakriti. On the existence of the Prakriti depends the existence of the form tanmatra. Between primordial Prakriti and the form tanmatras there occur many transformations. It is a long genealogy. Therefore, the primordial Prakriti has reached the form tanmatra principally with its property of existence. The attributes of knowledge and activity have survived in a very small and reduced quantity. Knowledge, however, is greater than activity. As the form is accompanied by knowledge, all the forms are recognised. It is the form which distinguishes one object from the other. In fact on form depends the existence of all the objects. The difference of category also depends on form. All these things emanate from their undistinguishable form tanmatra which is the cause of all forms. The tanmatra has inherited this quality or property from the primordial Prakriti due to the proximity of the Brahma who has imparted knowledge to it. Thus in the form tanmatra the genealogical quality is illustrated.

In the genealogical relationship of the form tanmatra, a Yogi should realize the subtle pervasiveness of the Brahma. The object of

realization in all these perceptions of changes should be the Brahma, the efficient cause of all.

Realization of the Brahma in Its Fifth Form

The cosmic form tanmatra consists of the combination of air tanmatra and Akasha tanmatra. Hence there is touch and sound in it. The form tanmatra has been used in the formation of all the subtle bodies. It resides in the stomach & the eye and hence the subtle bodies are seen bright and walking in the space. In fact they are as they look. In a state of meditation many subtle bodies full of light and brilliance are quite often visible. It seems as if they are swarming in the Akasha. This is the usefulness of the form tanmatra in the world of subtlety.

The form tanmatra is the cause of enjoyment in various ways in the subtle world. Out of it the Yogis in this world create many subtle objects. When a Yogi has acquired complete control on the form tanmatra, he obtains the miraculous power which enables him to do it. With the power of his mind and intellect, he can, in the state of meditation, invoke subtle bodies.

Siddhas Seen in Meditation

In a state of meditation many subtle bodies are visible. Sometimes a great soul remains visible for a long time. It seems to be preaching. Such a sight gives great peace and promotes spiritual exercise, faith and devotion. Such sights should not be ignored. Patanjali says, "The Yogis, while meditating in the Brahmarandhra or in the middle of the eye brows, see the subtle bodies of the Siddhas Some of the Siddhas are ice coloured, others are bright like gold or the sun and yet others are dull blue and dim.[1]" They are all visible and come in our world also because the region of the five tanmatras is everywhere. The subtle bodies of the persons who die and are to be reborn in near future have a different colour from those of the Siddhas. Such bodies do not have much knowledge of the tanmantra region or of the subtle enjoyments. They have knowledge only of passing life, as the ordinary animals and beasts of the forest have. They seem to be moving about in the sky as if directed by somebody. These are the subtle-bodied Jivas who are still bound to the gross world But those who

१. "मूर्घज्योतिषि सिद्धदर्शनम्" योग. विभूतिपाद ३ । सूत्र० ३२

have obtained liberation through knowledge move in the region of the tanmatras according to their own desire. They have no obstacles.

A Yogi who is desirous of knowing the subtle world should concentrate on it. He will find it very interesting and delightful. In this gross world a man has to occupy himself for several hours in the activities of the gross body. During the time of meditation when subtle figures appear before him, he should go deeper into the subtle world. He should feel sure whether they are true or untrue.

A Yogi in his meditation may not desire to see such scenes, and may not even think of them, but when they appear before him, he should not think that they are unreal or imaginary. He should rather think that his mind and intellect are penetrating the world of subtlety. In that state he should leave the intellect to itself and watch very closely the scenes rising before him. He should ponder and determine as to whether what is before him is something substantial or only the creation of his mind. The creations of the mind are the products of desire, but the scenes which appear before the yogic eye during meditations come themselves without any effort on the part of the aspirant. The Yogi had not seen them or even heard of them before. He should, therefore, investigate very carefully and attentively into the activity of the subtle world and apply his subtle eye to it. People present a rosy picture of heaven but a Yogi in his gross body should try to visualise it. He may try to obtain such sights if he thinks that they are the cause of joy and bliss. If he feels fascinated by them, he may take birth again and again. If the gross body is considered a source of sorrow, he should acquire complete renunciation so that he becomes completely detached from the Prakriti which, with its three attrlbutes, is the cause of the world. Thus he should obtain liberation, the state in which all bodies cease to exist.

In the subtle fire tanmantra one should see the Brahma and worship and realize him. He should feel its proximity and pervasiveness.

Chapter IV

Twenty seventh Curtain

COSMIC TOUCH TANMATRA

KNOWLEDGE OF THE BRAHMA IN ITS FIVE FORMS

The cosmic touch tanmatra is the material cause of the individualised touch tanmatra. From the cosmic the individualised tanmatras emanate. The touch tanmatras which are enjoyed by the Yogis or the subtle bodies with their subtle skins are the individualised touch tanmatras. The creation of the individualised tanmatra from the cosmic tanmetras goes on perpetually, This process continues till the time of dissolution.

With the proximity of the intelligence of the Brahma, the touch tanmatras continue to move in the cycle of cause and effect.

Try to understand the subtlety of its five forms and realize in them the proximity of the Brahma which is the efficient cause of all transformations.

Realization of the Brahma in Its First Form

The cause of the air Mahabhuta is the cosmic touch tanmatra which has transformed itself into the air Mahabhuta. Air is its gross and manifested state. The gross air can be felt by the gross skin. The knowledge of the touch tanmatra is obtained by the subtle touch organ in the Brahmarandhra. Briefly speaking the touch tanmatra is that which is felt or experienced by the subtle touch organ, which is the organ of the subtle body. The gross touch,by the time it is felt by the subtle touch organ, becomes the subtle touch tanmatra.

The difference of cold or hot is experienced due to the contact of water and fire. But touch is only one and it is neither hot nor cold. Suppose a man is walking in darkness and suddenly his foot touches something and he feels it. What is felt is a form of touch tanmatra. All other touches are the various forms of this general touch. Touch

has many forms like hard, harder and hardest and soft, softer and softest.

Regarding the touch tanmatra, the Vaisheshika Darshana says "the air has the property of touch."[1] The various classes of touch described belong to the air tanmatra. You must have experienced that when air is in motion, it makes sound but this attribute comes from the Akasha or space which is all pervading. The real attribute of Vayu is touch which is the objet of our skin organ.

When subtle bodies are created, the touch tanmatra is their material cause and supports their life and movements. Upanishads say that the soul goes to the region of the air.[2] This is in fact a reference to the subtle air tanmatra. As a man flies higher and higher in the sky the air becomes rarer and rarer. The touch tanmatra is rarer than the rarest.

Difference Between the Gross and the Subtle Air Mahabhuta

Question—You say that both the gross air and the touch tanmatra are present in this world, but what is the necessity of touch tanmatra in the world, if the subtle bodies also can use the gross air ?

Answer—You cannot use the subtle touch tanmatra. The gross air alone can be used. Similarly for the subtle bodies the subtle tanmatra only is useful. It is used in forming the subtle bodies and becomes their Pran. In this world also in our gross bodies there are subtle bodies which receive sustenance from the tanmatra. The gross feeds the gross bodies and the subtle feeds the subtle ones. The Yogis know the secret of this knowledge directly. They can perceive that the gross air is outside the subtle air, but the subtle air is inside as well as outside the gross air. The subtle is the cause of the gross. The subtle form of the suble air enters the gross air. The remaining eight attributes which have come into the gross air are the transformations of the subtle air. When the subtle air began to transform itself, then during that process the eight attributes began to devolve into the effects; In seed form they are in the subtle air also.

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१. स्पर्शवान् वायुः । वैशेषिक दर्शन

२. वायुलोकं च गच्छति । उपनिषद्

The subtle bodies do not have to learn how to behave or acquire any knowledge. They live in the region of only enjoyment. Their mere touch fulfils their desires. In the region where they live, action or knowledge is not necessary. They are necessary only in this world because it is through them that liberation is obtained. The particles of the touch tanmatra move about in the gross air and continue to strengthen and support it. They also sustain the subtle bodies. The subtle bodies require only the subtle sustenance which they naturally and automatically get without any effort. In the touch of the tanmatra we should realise and worship the Brahma and should try to perceive that in our subtle and gross bodies we are feeling the delightful touch of the Brahma in the sweetest manner. The Brahma is pervading every particlc of our gross and subtle bodies. It is inside and also outside. The Brahma instills life in the subtle particles and activises them and urges them. It is due to the Brahma that there is activity and sensibility in the living beings. The touch tanmatra with the intelligence of the Brahma nourishes the world like a mother. The touch tanmatra must be made the symbol of God and the Brahma should be worshipped in its various transformations.

Realization of the Brahma in its Second Form (Swarupa)

The attribute of the touch tanmatra is touch. Hence the touch tanmatra and touch are always together. Where there is the touch tanmatra, touch also is there. The attribute of touch is in the touch tanmatra and also in its manifestations. The various touches viz., fire, snow, thorn, flower, sword, shield. dagger, bullet, electric current, poison, etc., are the manifestations of the touch tanmatra. The touch is always in the air. The substance and its attributes cannot be separated. Therefore, they are one.

The subtle touch is a combination of the countless subtle particles. This is also called the touch tanmatra. This touch tanmatra manifests itself in various forms—gross and subtle.

Touch is always inter-mixed with the touch tanmatra. The Brahma is also inter-mixed in the touch tanmatra because it is all pervading. The touch tanmatra continues to transform itself in various forms and is never separate from them. Similarly the Brahma also is never separate from anything and in this inseparableness one

sholud realise and worship him. This relationship of the substance and its attributes is doing great benefit to the living beings, by infusing life in them. A Yogi should project the subtle intellect in this subtle relationship and realise divine knowledge. He should experience the presence of the Brahma in all these relationships. This is a very good process of acquring the knowledge of the Brahma. By this method the Yogi will experience the Brahma in all the manifestations of the Prakriti and he will also acquire the knowledge of the objects.

Realization of the Brahma in its Third Form

The previous state from which the cosmic touch tanmatra has emanated is its subtle form, This subtle form is the cosmic tamas Ahankara which is intermixed in its effect, the cosmic touch tanmatra. Thus the cosmic touch tanmatra represents the inseparable connection of the cause and effect. This is called the subtle form of the touch tanmatra.

On this occassion the particular transformation of cosmic tamas Ahankara with its accessories, the Sattva and Rajas, is wonderful. The Yogi should perceive the process in his Samprajanta Samadhi. He will see how wonderfully the tamas Ahankara takes in Sattva and Rajas, and undergoes transformations. Ultimately it changes itself into touch tanmatra. He will also experience how the divine intelligence combines the attributes of different kinds and produces, with its proximity, the substance of cosmic tanmatra. The part of tamas Ahankara is 1.7, of Sattva 0.4, and of Rajas 0.9. These three combine to form the cosmic tanmatra. That which causes this combination is the divine urge. The presence of the Brahma in this process has to be felt and understood.

As long as the cosmic tamas Ahankara was in its original form, it was the subject of intellect but when it changed into the cosmic tanmatra, it becomes the subject of subtle touch organ.

Briefly speaking the cosmic tamas Ahankara has changed itself into the cosmic touch tanmatra. The cosmic tamas Ahankara has passed through the three stages—Dharama, Lakshan and Avastha—and assumed gross form.

The subtlety of the touch tanmatra can be understood in the following manner. A Yogi in Tibet, the original home of humanity, concentrates on the top of the Kailasha mountain, situated in front of

him. He concentrates on the calm atmosphere enveloping it. He enters deep into its coldness as also into the scorching heat of a desert and experiences that the touch is general. When he goes yet deeper, he experiences that the cause of the touch tanmatra is tamas Ahankara. This inanimate tamas Ahankara has changed itself into the touch tanmatra. The tamas Ahankara is general and the touch tanmatra is paricular. The relation of the general and the particular is perpetual. The particular touch which enables one to experience the coldness of the Kailasha mountain is the transformation of the touch tanmatra.

A Yogi experiences this relationship of transformations. The cause constantly changes into the effect. A Yogi should subtlise his intellect and understand the real process. He should think that the Brahma pervades it. Thus he will acquire correct knowledge. He must perceive how the eause is changing into the effect.

The knowledge of the subtle objects is difficult but more difficult still is the knowledge of the Brahma who is mixed in the cause and effect like warp and woof. This transformation of different kinds of Ahankara goes on perpetuallv, and the tanmatras are formed. The particles of the tanmatras separate themselves from their effects and go back into their cause. Similarly the particles of Ahankara separate themselves from it and go into their effect, that is the tanmatra. This progress and regress goes on for ever till the end. In these subtle transformations meditate on the Brahma and try to understand how he combines the subtle elements. Understand your ownself and also the Supreme Self, realize that the self is a form of the Intelligent Brahma. You will feel the presence of the Brahma in the subtle cause and effect.

Realization of the Brahma in Its Fourth Form

The relation of the touch tanmatra to its primary cause, the primordial Prakriti presents its genealogical form. What is the cause of the touch tanmatra and what is the cause of that cause ? The original cause is the Prakriti which has no cause. To know the cause of the cause is to know the genealogical form of the touch tanmatra. The cosmic tamas Ahankara is the cause of the cosmic touch tanmatra. The cosmic Mahat Tamas is the cause of the cosmic tamas Ahankara. The unmanifested and non-transforming, eternal primordial Prakriti is the cause of the cosmic Mahat Tamas. The touch tanmatra is thus related to the primordial Prakriti. This is the genealogy of the touch tanmatra.

The attributes of the Prakriti have come into the touch tanmatra. As the journey is long, what has come into the touch tanmatra is chiefly the attribute of existence. Hence the touch exists in the touch tanmatra and it is clearly felt. The Prakriti is felt by touch because the unmanifested has manifested itself. The activity of the Prakriti disappears when it transforms itself into the touch tanmatra, but the attribute of touch does not disappear, It has acquired movement with the support of something, which indicates surviving activity. Thus in the genealogical relationship the subtle pervasiveness of the Brahma should be experienced. By studying the transformations, the Brahma, the efficient cause of all should also be realized.

Realization of the Brahma in Its Fifth Form

The touch tanmatra is the material cause of the gross air. One of its chief attributes is touch. It is felt both in the gross and the subtle form. In a subtle body it resides as Pran. It also serves as food or sustenance. In the gross world the air is the source of life. Similarly the touch tanmatra gives life to the subtle bodies. It nourishes and supports all kinds of subtle bodies. This is its usefulness.

When the tanmatras go into dissolution; then the subtle tanmatras contribute to the process and cause the movement of every tanmatra. It also causes tremors in the remaining four kinds of tanmatras. Moving or stationary, it always causes tremors. This also is its usefulness in which the Brahma should be realized. An ordinary man cannot imagine how far the yogis have penetrated into subtlety.

Delusion of the Materialists

The materialists are still in delusion because they think that every thing is the object of the gross organs of sense. They think that what is not visible does not exist. They do not believe in Samadhi through which the subtleties are perceived. What has not yet been understood by the scientists is recognised by them to exist, but they say that when it is visualized by scientific methods, then they will give their views about it. They recognize the existence of mind, though it has not yet been seen. Similarly they should also recognise the existence of the touch tanmatra.

What activises the body is the Jiva. But the scientists say that they will recognize the existence of the soul only when they have visualised it.

As the subtle elements are being activised by the subtle air, so there is in all these an intelligence which activises every particle. In the cosmic touch tanmatra one should realize the presence of the Brahma and know and worship him. It is the Brahma which infuses life in every particle. Every living being is indebted to the Brahma for his mercy, A living being may or may not feel the indebtedness or may or may not worship him, but he always vouch-safes mercy. The Brahma does not say, "Worship me, meditate on me, or be devoted to me", but we should feel ashamed that to the all-beneficent power we are not thankful. It is the bounden duty of every human being to worship and meditate on God, so that his mind enjoys calm and peace. We should avoid all dlsturbances and distractions, and worship him. Then we will feel our insignificance, and our egoistic feelings will disappear. We will realize that we are like a drop in a vast ocean. By worshipping him we will shake off conceit or arrogance and keep ourselves aloof from many evils. By the worship of God, life becomes quiet and happy, and the feeling of withdrawal from wordly life is strengthened, which leads to salvation in this very life.

Chapter V

Twenty-fourth Curtain

SPHERE OF THE COSMIC SOUND TANMATRA

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The cosmic sound tanmatra is always preserved in the region of the Akasha from which the individualised sound tanmatras emanate and are enjoyed by the Yogis and the Jivas in subtle form. The layer of the cosmic sound tanmatra is the highest but it pervades the tanmatras of the earth, water, fire and air. Therefore, besides in its own sphere, it is available also in the whole region of the Akasha.

Every moment the countless individualised sound tanmatras supply enjoyments to living beings, and after having completed their work they go back to the cosmic tanmatra. The cosmic tanmatra also transforms itself every moment into the individualised sound tanmatras. The cycle of the cause and effect goes on perpetually by the contact of the Brahma. The cosmic sound tanmatra has five forms—Gross, Swarup, Subtle, Genealogical and Usefulness. These five forms and the transformation of the sound tanmatra from one to the other, should be realised by a Yogi and he should also try to know the controlling and urging power of God, who pervades everything.

Realization of the Brahma in its First Form

The preceding form of the Akasha is the sound tanmatra which has transformed itself into the Akasha Mahabhuta. The sound tanmatra is the unmanifested and subtle state of the Akasha, which is the manifestation of the sound tanmatra. The knowledge of the sound tanmatra is obtained by the subtle hearing organ. The ear is visible, but the subtle ear organ resides in the subtle body of the Brahmarandhra. The gross sound is used by all the creatures. The subtle sound tanmatra is utilised by the Yogis and subtle bodies residing in heaven.

The sound tanmatra or the Akasha tanmatra is the same. When it undergoes transformation it produces many subtle sounds which

are used in heaven. In this world they manifest themselves in the form of Para Pashyanti, Madhayama and Baikhari and also in ten kinds of sound. The seven ascending and the seven descending Swaras of harmonium are the manifestations of the sound tanmatra.

Regarding sound there is much controversy. Some Philosophers say that it is not eternal, while others hold that it is. In our opinion as a cause it is eternal but in its manifestations it is not eternal. What is produced by a combination is not eternal. What is manifested is contained in the cause. Some chance manifests it. Therefore, it is not eternal. Its appearance takes place only in the Akasha. It has no space anywhere else. The Akasha is everywhere and where there is a sound there is the Akasha. A sound tanmatra is also called the divine sound. This is the object of suble bodies. When a Yogi has obtained control on the elements, he can enjoy it. By his mere desire he hears it and he also acquires the ability to hear the words of the subtle bodies. In his state of meditation, he hears such words and concentrates on them. Compared with the gross sound, these sounds are strange, delightful and helpful in concentration. A Yogi hears many other different sounds which he calls the voice of heaven. He acquires knowledge of them and communicates it to aspirants. These sounds are the manifestations of the sound tanmatra. When a Yogi understands the secret he can talk to the Siddhas and obtain knowledge from them. But if he has no such ability, he can only see the Siddhas. The Yoga Darshana says, "With the help of Pratibha science, the knowedge of the subtle, distant, past and future, as also of the subtle sound, touch, form, taste and smell is obtained."

A Yogi can send in his Yogic words a message to his disciple in a distant place. The words he utters reach him and communicate to him the desire of the Yogi. Sometimes such words may have effect upon any individual known or unknown. If the Yogi asks him not to do a certain thing, the advise is effective. The word spoken travels in the Akasha and effects the mind of the individual concerned and prevents him from doing a thing. This has been seen by us several times. When a Yogi has acquired control on the sound tanmatra, he himself experiences the strange divine sound and can help others also to experience it.

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१. ततः प्रातिभश्रावण-वेदनादर्शास्वादवार्ता: जायन्ते । योग ३-३६

The Miracle of a Yogi

A certain Yogi used to live by my side in the garden of Moti Ram on the canal. From the ground floor he sent advice to me in the first floor. He noted it down and kept it with him and I also did the same. We used to compare our notes and they were generally identical. Sometimes there was a slight difference of language but the purport was the same.

This Yogi had acquired several perfections. He had only a chadar of Khadi and two loin clothes and nothing else. He was a lean and thin man, and had no attachment to any individual, He used to eat only the whole Moong which I cooked for him. He ate just a little quantity of it, only once in 24 hours. He stayed there only for 2-3 months and disappeared without notice. After that I never met him. He was a saint hailing from Bangar. He sat in his cottage and asked me to lock it. The fourth day when I opend it, I did not find him there.

The subject of the sound tanmatra is very deep and subtle. This tanmatra is enjoyed by the subtle bodies and Yogis in the Akasha. One can acquire control on it only by constant practice in loneliness. The extrovert habits are injurious for this practice.

The subtle Akasha tanmatra is utilised by the subtle elements and subtle bodies: as the gross Akasha tanmatras are enjoyed by the gross elements [and gross bodies. With its divisions into Sattav, Rajas and Tamas, the sound tanmatra is very useful for the subtle world, and also for the Yogis.

From the Tamas Ahankara (self organ) the sound tanmatra was the first to be produced. The elements which came next into existence were accommodated by the sound tanmatras. The Akasha tanmatra develops many sounds in its transformations. They are subtler and more peculiar than the sounds which the ear of a gross body hears. The movement of the gross sound also is very subtle and rapid. It travels thousands of miles in a second. The talk on the American Radio is heard after a few seconds in India. This sound is produced by a human mouth. The Akasha tanmatra is subtle and pervades everywhere. The gross and the subtle words are intermixed in it. Though subtle, it supports the whole universe. Its power is indescribable. In the subtle sound tanmatra the subtle Brahma must be perceived and worshipped. The realisation of the Brahma in the sound

tanmatra is the culmination of subtle knowledge. When a Yogi reaches this state he experiences how subtle the Brahma is. If the Brahma is realised through the Akasha tanmatra, then all desires are calmed and all attachments drop down. The inner organ becomes empty. All attachments and enjoyments vanish. One acquires complete control on himself. All attachments, worldly or heavenly, disappear. There remains no trace of them. The Yogi should concentrate on Onkar and thus realise the Brahma. He should repeat Om Khambrahma. The subtle Akasha is the Brahma because the Brahma pervades it. If the Brahma is to be seen in any form, it is in the form of sound tanmatra. This alone is the object of worship by humanity. The sound tanmatra means the Akasha in which the Brahma must be worshipped.

The non-eternity of the Cosmic Akasha Bhuta

Question—You think that the Akasha tanmatra (sound tanmatra) is produced but the Nyaya-Vaisheshika holds that the Akasha is eternal. What is your explanation for the non-eternity of the Akasha tanmatra ?

Answer—In respect of subtlety, the Yoga and Sankhya are far more advanced than the Nyaya-Vaisashika, The subtle particles of the bhutas which are considered eternal by the Nyaya-Vaisheshika are non-eternal according to the Yoga-Sankhya philosophy. The primary material cause of all the objects is said to be the Prakriti. The subtle bhutas are, therefore, its transformations. According to the Nyaya-Vaisheshika the organs are gross or material and the mind (internal organ) is eternal and subtle. Intellect is an attribute produced by the combination of the self and the mind. In this manner the two philosophies differ. Among the six schools of Indian philosophy only four—Yoga, Sankhya, Nyaya and Vaishkshika—have discussed the objects well and at length, and among them the Sankhya-Vaisheshika excels.

When the Prakriti begins to manifest itself, the six entities are first produced. Space, time, direction and Sattva, Rajas and Tamas are the first and primary products of the Prakriti. In the creation of the universe, these six continue to transform themselves to the end. The Nyaya-Vaisheshika regards space, time and direction, (the three manifestations of the Prakriti) as eternal. Accordingly their further transformations are not considered possible. In our view

they are not eternal, but only the manifestations of the Prakriti, and what is produced must cerntainly have an end. Therefore, these entities have to be regarded as non-eternal. At the time of dissolution, they re-enter the casual Prakriti and lose themselves. The first manifestations of the Prakriti were space, time and direction. They should, therefore, undergo further changes. According to the Sankhya-yoga, the Akasha has further manifestations, and the Sankhya holds that, direction and time are included .in space. The Sankhya includes time and direction into space. One commentator says that the time and direction are eternal and included in the space or Akasha. They are the attributes of the Prakriti. When they are recognised as the attributes of the Prakriti, they are proved to be transformable like Sattva, Rajas and Tamas. As the Sattva, Rajas and Tamas have undergone further manifestations, so the space, time and direction should also change themselves. The space should produce space, time would produce time and direction must produce direction, because they are not eternal. The Sattva, Rajas and Tamas have undergone transformations. Similarly, Akasha, Time and directions have also transformed themselves.

The Six Objects of the Vaisheshika

The author of the Vaisheshika recognises six objects which are in fact included in the Prakriti. They are Dravya, Guna, Karma. Samanya, Vishesha, Samvaya. The Dravyas are nine—(1) Earth, (2) Water, (3) Light, (4) Air, (5) Space, (6) Time, (7) Direction, (8) Self and (9) Mind. Except the self, all the remaining eight are the manifestations of the Prakriti. The Vaisheshika holds that air, space, time, direction, mind and self are eternnal. The rest that is earth, water and light are both eternal and non-eternal.

The Yoga-Sankhya recognises no difference between a substance and its attributes. Therefore, the 24 attributes recognised by Vaisheshika, being the effects of the Prakriti, are included in it. The action is always included in the cause and effect and, therefore, in the Prakriti. This is in fact an attribute of the Prakriti. It operates from the state of equilibrium to that of dissolution. According to Yoga-Sankhya Philosophy, the substance and its attributes are not separate but only its manifestations. As cause, they are eternal, and as effect, they are not eternal. Hence the Prakriti is general and the Sattva, Rajas and Tamas are particular and are perpetually connected.

१. दिक्कालावाकाशादिभ्यः। सांख्य २–१२

Regarding Samvaya, the Prakriti is never separate from its three attributes, Sattva, Tamas and Rajas; because the cause is always present in a subtle form in the effect, as gold exists in rings. Therefore, what is called Samvaya in Vaisheshika is Swarupa of Yoga. As the substance and its attributes are inseparable, the Samvaya relation is also included in Prakriti. The six objects of the Vaisheshika being non-eternal are the transformations of the Prakriti. Therefore, we think that space, time and direction are non-eternal, and the transformotions of the Prakriti. The Sankhya says that everything other than the Prakriti and Purusha are non-eternal,[1]

Non-eternity of the Sound

Many philosophers think that the sound is eternal, but what is produced cannot be eternal. The space is non-eternal because it has been produced by the sound tanmatra. It is an effect and as such cannot be eternal. The sound tanmatra is the manifestation of the Tamas Ahankara. Hence it is not eternal.

Modern Scientists

The modern scientists are trying to reproduce sounds ten thousand years old but it is not to re-catch the words. We know that the words spoken are impressions on the records of phonographs and the tapes of tape recorders. Similarly words spoken ten thousand years ago may be found impressed somewhere in the world. Hence they may be regarded as impressions of the words then spoken. We know that there are impressions on our internal organs. So there are impressions on the external records also.

In fact the transmission of sound by the radio and the reproduction of forms in television mark the advances of the science of physics, But these maehines are physical, and therefore receive impressions of physical words and forms. Inside our body also the physical elements dominate. The ear catches the sound and eye catches the form. The activities and functions of the body are being copied in some scientific inventions. As the physical organs decay and decline, man uses artificial organs like spectacles and hearing aids. The human intellect is only copying nature.

Quite different from the organs of the physical body are the subtle organs of the subtle body, with the help of which the physical

(१) प्रकृतिपुरुषयोरन्यत्सर्वमनित्यम् । सांख्य ५–६२

eye, nose and ear etc., function. When the subtle body leaves the physical body, the latter is dead and disposed off either in fire or water or earth. Hence the organs of the living body are only the instruments of the subtle organs. The scientists will do miracles, if they can replace after death, the organs of the dead body with artificial organs and make the dead alive. If they rise above the physical sciences and enter the subtle world of the spiritual knowledge, then it may be possible that they may acquire control on the subtle body and the subtle tanmatra. This is the field of the Yogis. If the scientists enter it they will cease to be scientists and become Yogis.

Undesiraable Indifference of the Yogis

The Indian Yogis generally feel satisfied with their partial success and become conceited, indolent and luxurious, and thus they lose what they have attained. The worldly people are constantly after their pursuits. They do not give up their efforts, and continue to work till death. Similarly, a Yogi also, after entering the subtle world, should not cease endeavouring but should continue to advance further. He should acquire control on subtle objects and go deeper and deeper. A little miraculous power should not satisfy him. If he possesses the capacity for progress, he should utilise it. If a man is wealthy and able to earn more he should do it. If a man is strong and capable of being stronger, he should try for it. If man does not need wealth for himself he should earn it to help the needy and poor, and should relieve their misery. A good man should earn not for himself alone but also for others. This is real renunciation. This applies to Yogis also. In the various forms of the sound tanmatra, one should realize the Brahma. Through these transformations, one could obtain knowledge of the Brahma.

Knowledge of the Brahma in Its Second From

The attribute of this tanmatra is sound, which is always existent in it. The sound tanmatra has many attributes which are inseparable from it. This is what is called swarupa relationship.

The different sounds in the world namely human speeches, sound of birds or musical instruments or the murmurings of streams are the manifestations of the general sound. No sound can be separated from the sound tanmatra, because they are united by swarupa relationship. They do not exist separately because the substance &

the attributes are one. The subtle sound is the combination of the countless sound tanmatras in its various forms and is enjoyed by the subtle bodies. When the tanmatra undergoes manifestations, it reaches the subtle and the gross elements. In the sound tanmatras are intermingled the sound, its attributes and the Brahma. The Yogi should specially see how the sound tanmatra assumes many forms. The relationship of a substance and its attributes must be realized by the Yogi and in this he should preceive and experience the presense of the Brahma.

Realisation of the Brahma in Its Third Form

3. The preceding state of the cosmic sound tanmatra from which the cosmic sound tanmatra has been produced in its subtle form, is the cosmic tamas Ahankara (self-sense) which is intermingled with the tanmatra. The two are inseparable. The tamas self-sense is the subtle form of sound tanmatra which is its effect.

In the Samprajnata samadhi the Yogi will realise how 1.4 tamas, 0.5 sattva and 1.1 rajas produce Ahankara tanmatra. This combination is effected by the pervasiveness of the Brahma whose presence a Yogi should try to experience.

The cosmic tamas Ahankara was the object of intellect. When it manifested itself in the sound tanmatra, it became the object of the subtle ear.

The subtlety of the sound tanmatra can be understood in this way. Suppose a Yogi is in a state of samadhi in a Himalayan cave where a shell thrown by the atheist China falls near him. The Yogi concentrates on the sound of the shell. He had not heard such sound before. He now thinks of the word tanmatra and comes to the conclusion that it is its manifestation. From the gross he goes to the subtle. From subtle he goes to the subtler and reaches the tamas Ahankar which is the cause of the tanmatra.

In this process the tamas Ahankara is general and the sound tanmatra is particular and their combination is perpetual. The sound of the shell is the manifestation of the sound tanmatra. The Yogi has realized that the cause is always in the effect. He should realize, with his subtle intellect, the true knowledge. He should understand that the power of the Brahma is working everywhere.

Realization of the Brahma in Its Fourth Form

When the primeval Prakriti became active, it produced sound tanmatra. This is the genealogy of this tanmatra. All the manifested objects are genealogically related to primeval Prakriti and, therefore, they all stand in the same relationship to it. The nature of the Prakriti is existence. Knowledge and activity are its attributes. The sound tanmatra exists because of the Prakriti. It is due to the knowledge of the Prakriti that the sound tanmatra is the source of knowledge. The entire knowledge is seen manifested in the transformations of this tanmatra. Sound and knowledge are eternally inter-related. Without sound knowledge cannot exist, and the sound which does not express knowledge is useless. The sound is the vehicle of expression. This principle has been expanded by Patanjali in his Mahabhasya by quoting "Vararuchi". The latter says that the sound and its meaning are eternally inter-related.[1] The meaning has no independent existence. If word exists the meaning is there. If an object exists, a word denotes it. It is a different thing, if one is ignorant of the word.

From the Prakriti the attribute of knowledge came in the sound tanmatra, and developed. The sound is the chief expression of the knowledge of the Prakriti. The sound has also obtained the activity of the Prakriti. As the Akash Mahabhuta is subtler than the other Mahabhutas, the sound which is the product of the former is subtler than touch, form, taste and smell which are the products of the latter. Hence sound is carried by all the other Mahabhutas. Even light and electricity which move with tremendous speed carry it easily. On television we catch both sound and form. The form is the attribute of the fire Mahabhuta and, therefore, has not much importance but sound which is the attribute of the Akash is of great importance. The Akash came into existence earlier than the other Mahabhutas, It has inspired the scientists to engage in discovering means of transmitting forms. But in spite of great advances in science, they have not yet been able to convey forms as easily as sound. This is an evidence of the fact that sound, being very subtle, is carried very easilly by all the bhutas. The sound travels in all the Bhutas. Sound contains in itself the activities of the Prakriti in entirity.

१. सिद्धे शब्दार्थ सम्बन्धे ।

In the genealogical relationship of the sound tanmatra with the Prakriti the subtle pervasiveness of the Brahma should be experiennced in the state of Samadhi because in all manifestations the Brahma is always present. Without his urge no change can occur.

Realization of the Brahma in Its Fifth Form

The universe is enveloped by the Akash tanmatra which possesses limitless power of subtlety and pervasiveness. It supports the whole universe. The whole creation moves in it. In the creation of the subtle world the sound (akash) tanmatra is most useful. The subtle bodies move in it and enjoy it. This is its usefulness.

At the time when the subtle bodies are produced, the space tanmatra is useful as an accessory material cause, as it supplies space. It is the accessory cause of the gross and subtle bodies, because efficient cause are the earth element and earth tanmatra respectively. These are the pre-ponderant constituents of bodies. Other tanmatras are in lesser quantity and therefore, they are only the subsidiary causes. In the production of an object the material cause is only one. Others are only accessory causes. In a body heaviness or weight is the main attribute, which is due mainly to earth and secondarily to water. Water also possesses weight but less than earth.

The subtle bodies move in the space. But they also contain a larger portion of the earth tanmatra than of the others. The subtle bodies are combinations of all the tanmatras. Therefore, compared to the tanmatras they have some weight. In their constitution these bodies contain more of the earth tanmatras than of the taste, form, touch and sound. In the water tanmatra, there are the tanmatras of form, touch and sound. In the fire tanmatra, there are the tanmatras of sound and touch and in air tanmatra there is only the tanmatra of sound. The tanmatra of sound does not contain any other tanmatra. It exists independently. Every subtle and gross element with its attributes and in combination with other elements produces the successive objects. Only then the tanmatras are able to supply enjoyment to the subtle bodies. This is the usefulness of the sound tanmatra.

Suppose the Brahma existing in the sound tanmatra, and realise and worship it. This tanmatra is subtler than the subtlest and the Brahma also is the subtlest. Go into a Samadhi for the realisation of these two entities. They are very closely related. The Brahma is the

pervader and sound is the pervaded. This tanmatra has no form yet. Philosophically we say that it has one, because it is a product. But though it is supposed to have a form, it is really formless. In it, therefore, the Brahma can be realised.

The Creation of The Subtle World

Due to the presence of the supreme intelligence, a great disturbance or change takes place in the cosmic Tamas self-sense (Ahankara) and this causes tremors in all the Ahankaras. This state lasts for a long time and then differenciation begins to take place, as a result of which most subtle particles begin to from in the cosmic Tamas Ahankara.

The first manifestation of this Ahankara is in the form of particles of space. The space was the first product of the Prakriti. It is now undergoing transformations. It is there in the cosmic Ahankara also which is transforming itself alongwith it. The causal Ahankara then changes into the Akash tanmatra and becomes a subtle layer of the Akash.

Later on another great disturbance occurs, and during the time of transformation of the Akash innumerable subtle sounds are produced. When the Ahankara was transforming itself into the Akash tanmatra, then, even before the latter came actually into existence, several attributes were simultaneously produced.

Then in the substance of Akash tanmatra, a further great change or stir took place. Many sounds were produced and slight tremors occurred. They all struck against each other. This caused activity in the particles of space and caused air to manifest itself in the form of its particles. The moving sounds produced the attribute of touch in the air. Then the particles of air intermingled with the attributes of sound and touch and began to move. This transformation produced in the air tanmatra the attribute of activity. The sounds moved and produced the attribute of touch in the particles of air. Then the particles of air combined with the attributes of sound, and touch acquired power of movement. This transformation produced the attribute of movement in the air tanmatra which manifested itself with these attributes and therefore it is called touch tanmatra. Only that which moves can manifest itself in the form of touch. The Akash with its sound manifested itself in the form of air tanmatra. The countless particles of Akash existed in the form of particles of sound.

They continued to stay as cause in their own region. But a large proportion of them inter-mingled with the particles of air and therefore, the latter began to move in space and formed their own region. But a large proportion of them inter-mingled with the particles of air and began to move in space and formed their own region. Due to the presence of great intelligence a mighty change took place again. The entire universe became filled with the particles of air which were mingled with the particles of Akash. This caused the great upheaval which continued for a very long period.

The particles of the Akash and the air combined and manifested themselves in the form of fire tanmatra which produced the attribute of form. The particles now became radiant containing sound, touch and form. They became the objects of visualisation. The sound tanmatra embraced the air tanmatra and the latter embraced the former. They formed a region of their own.

Now in the cosmic fire tanmatra again a great disturbance took place. The entire universe felt the great stir and the combination of space, air and fire produced the water tanmatra. The attributes of the first three tanmatras found their way into the water tanmatra.

The disturbance was again repeated, and continued for a long time and then the combination already formed intermingled with the earth tanmatra and thus the smell tanmatra was produced, and the attributes of the previous tanmatras also continued. Now the final combination formed was called the smell tanmatra.

In our opinion all these tanmatras are products of the Prakriti. In descending order one is grosser than the other and in ascending order one is subtler than the other. It is not as it is described in the Vaisheshik which does not recognise the successive transformations of the particles. The Vaisheshik philosophy holds that the particles are eternal and changeless. In our opinion all the tanmatras are changeful. They have been produced and successively each is grosser than its precedent. Before the manifestation took place they pervaded a region. Then they began to transform themselves but most of them also continued to exist in their original region. Their movements are constant, and their small particles continue to exist in the subtle world also. Only a part of them makes combinations and descends down.

The subtle process of the tanmatras is as follows :—

There is a very subtle layer of the tamas Ahankara pervading the entire universe. It divided itself in the particles of the five tanmatras which were again divided into subtle and gross. Thus its several divisions were made. Thus the subtle five tanmatras, subtle bhutas or the particles were produced.

The Production of Subtle Bodies

As described already the five consmic tanmatras produced the five subtle spheres, one above the other; and also intermingled with one another. First of all, the four spheres stayed in the Akasha region. In the subtle sphere also, all the five subtle bhutas are there, as they are in the gross world. When the five spheres of the tanmatras became suitable for the subtle bodies to live in, then the subtle bodies were produced.

Before the production of the five tanmatras, the cosmic spheres of the organs of perception and action, and mind, intellect and Chitta as also their individual forms had come into existence. This would be explained in the succeeding chapters.

The mind, intellect, chitta and organs combine together and, enveloped by the tanmatras, produce the subtle bodies in which the Chitta is the dominant element. The jiva resides in it. Due to past impressions, the Chitta combines with the subtle body. At the time of the production of the subtle bodies a great disturbance in the tanmatras takes place and it is during this disturbance that the subtle bodies are formed in the Akasha region. They are divided into Sattva, Rajas and Tamas. The production of the subtle bodies takes place due to the presence of the Brahma, who regulates the activity and movement of the Prakriti which is the material cause of all creations. The subtle sphere is produced for supplying enjoyments and liberations by the human beings. The creation of the subtle world goes on for many many years. Those which support the subtle bodies are called Jivatmas. During that condition the Jivatma is invested with the subtle body. It receives enjoyments from the subtle tanmatra and feels grateful. It starts enjoying subtle objects according to its Sattvik, Tamas and Rajas tendency.

The Jivas, invested with the subtle bodies, continue to reside in the subtle world till the gross world comes into being. The five subtle

bhutas supply objects of enjoyments to them. When the gross world is produced, then, according to the past deeds, the Jivas come to this world or proceed to the others. Those who have earned heaven continue to live in the world of the tanmatras, enjoying all subtle objects.

Form of the Heaven

We have described two kinds of creations - (1) The Gross and (2) The Subtle. Their enjoyments also are gross and subtle and are utilized by gross and subtle bodies. The enjoyments do not cease till the Jivas cultivate complete detachment and earn relief from bondage. The cycle of birth and death in the gross world does not come to an end till the desire of subtle enjoyments becomes irrepressible.

This is possible only if, during many previous lives, good and noble deeds were done and the regulations and restraints, recitations of god's name and austerities and Yoga practices were adhered to. After that the subtle world of the tanmatras is attained. The duration of the stay in the world of the tanmatras is described by the authors of the scriptures in the following manner:

Those who think that the subtle organs are the Jiva and meditate on it, live in the cosmic sphere and stay in it for ten manvantaras. One manvantara=306729999 years.

Those who think that the subtle bhutas are the Jivas and worship them as sueh stay in the world of tanmatra for 100 manvantaras.

Those who think that the self-sense (ahankara) is the Jiva and worship it, stay in the world of 'asmita' for 1000 manvantaras.

Those who think that the intellect is the Jiva and worship it, stay in the world of Mahatva for 10,000 manvantaras.

Those who think that the unmanifested Prakriti is the Jiva and worship it stay in the subtle state of the Prakriti for one lac of manvantaras.

The Yogi, who worships the attributeless the Brahma enjoys limitless salvation. The duration of his salvation cannot be mathematically determined. Here, the Jiva, the Purush and Parmatma are used in the same sense. What the scriptures mean is that those who meditate on organs, the bhutas, the self sense, intellect and the unmanifested Prakriti, go to the world concered and enjoy it and stay

there for the duration described; but the duration of the salvation of those who worship the formless Brahma cannot be determined in terms of years.[1]

These scriptures have been quoted in order to show that if salvation is a thing to be obtained, then its duration also will have to be recognised. Our present bondage can be repeated. It can take place also after salvation. If salvation has not yet been achieved, it is because the bondage is there. If bondage is there, salvation also must follow and if salvation is there, bondage is bound to come.

The duration of the enjoyments in the world of subtle bhutas and tanmatras has been stated to be 100 manvantaras. In this world the subtle objects are enjoyed and in the spheres above it, the enjoyable objects of the five tanmatras do not exist. Then how can the subtle bodies get their substenance there. This is a great problem of which no explanation seems to be possible. The subtle bodies also have to live on some thing but in the regions above that of the tanmatras, neither the gross nor the subtle food is available. We do not know what the subtle bodies live on.

If we think that in the state of salvation, the subtle bodies do not exist, then no sustenance would be necessary, but then the question will arise as to what are the means of enjoying the divine bliss? Our theory, therefore, seems to be most convincing. We believe in salvation where the subtle body does not exist and the Jiva is merged in or resides in Sat, Chittla and Ananda.

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१. दशमन्वन्तराणीह, तिष्ठन्तीन्द्रियचिन्तकाः । भौतिकास्तु शतं पूर्णं सहस्रन्त्वभिमानिकाः ॥ बौद्धाः दशसहस्त्राणि तिष्ठन्ति विगतज्वराः । पूर्णंशतसहस्रन्तु तिष्ठन्त्यव्यक्त चिन्तकाः ॥ पुरुषं निर्गुणं प्राप्य काल संख्या न विद्यते ।

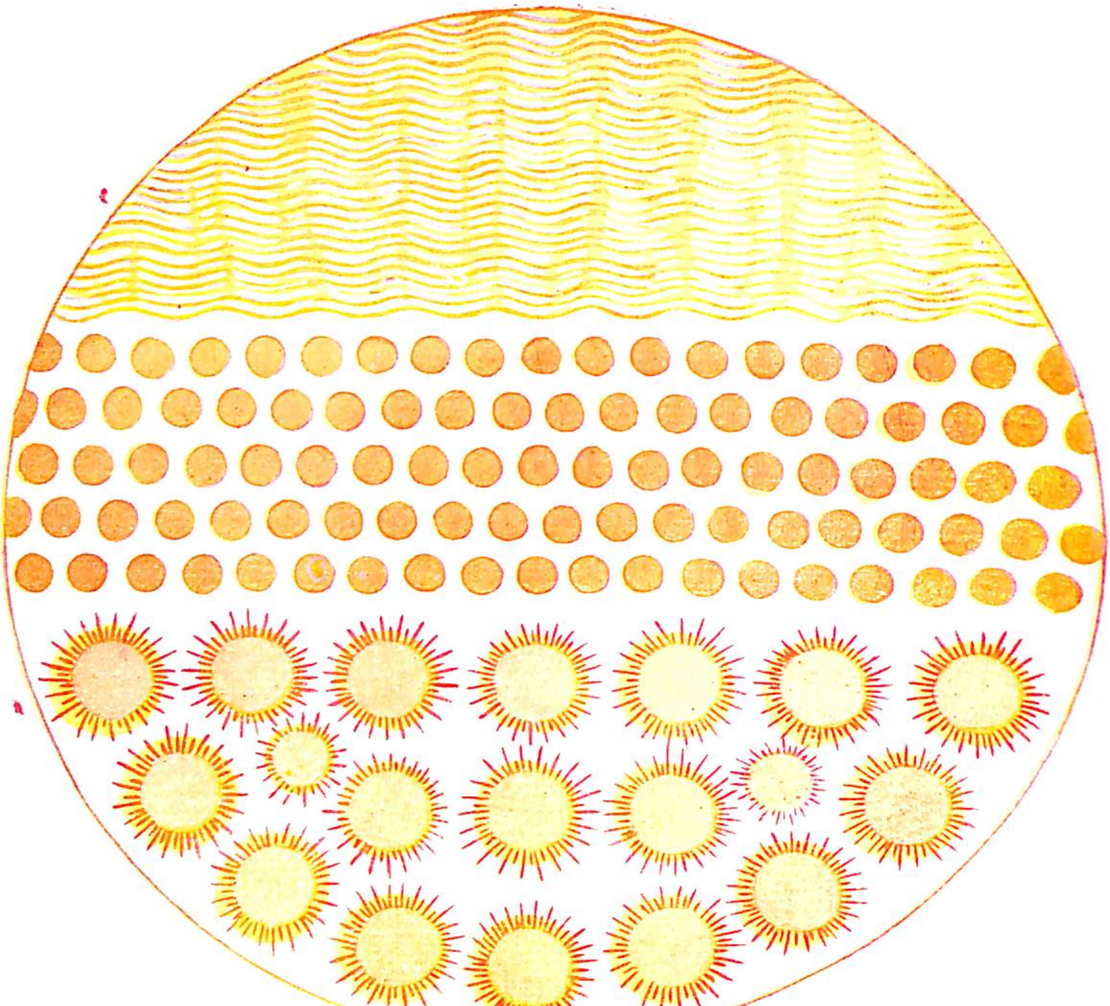


Diagram No. 8

Evolution of the 'individual organs of action' from 'cosmic organs of action'.

In No. 1 the 'cosmic organs of action' are transforming themselves to produce 'individual organs of action'.

In No. 2 the produced individual organs of action are shown. They are quiet and inactive.

In No. 3 the 'individual organs of action' are shown acting and moving in the subtle and gross bodies. Here all the states of every organ have not been shown but only one organ has been illustrated. This may be taken to apply to all the other 'organs of action'.

Chapter VI

Twenty-sixth Curtain

RAJAS AHANKARIKA (SELF SENSE) CREATION

Upto the fifth part of the second chapter, you have read about the ten curtains between you and the Brahma which must be torn with the double-edged sword of the knowledge and renunciation. You have also examined the five bhutas and the five tanmatras each in its five forms or stages; and have also seen that nothing akin to the Atma or Parmatma is perceptible any where in them. The jiva, caught in ignorance, thinks that the physical Chitta is the self and becomes entangled in the play of five bhutas and tanmatras. Then it with-draws itself from them and looks into itself. It becomes detached from the five bhutas and tanmatras and feels released from the worldly accumulations. It is by the boat of knowledge and renunciation that it can cross the further rivers which obstruct its onward march.

The whirpool of five organs of action is more complicated than the five bhutas and five tanmatras. The jiva has to demolish the citadel of these complications and realize the Brahma which gives power of movement to the tanmatras. The purest Brahma will not be perceptible at first, but a mere glimpse of it will be gratifying. This glimpse will bring the Brahma and you nearer to each other. You should, therefore, make steadfast determination to cross or over-come the obstacles, so that you come close to the Brahma. See picture 8.

Worship of the Brahma in the Five Organs of Action

The five organs of action are hands, feet, tongue and the organs of evacuation and reproduction. These five organs of action are concretised in the bodies of all creatures. They are the transformations of the cosmic organs of action. The cosmic organs stay in the akasha and the regions of five bhutas and five tanmatras. Above them is the sphere of the organs of action. The higher the region, the subtler it is. The region of the tanmatras is subtler than that of the five bhutas and the region of the organs of action is subtler than that of the tanmatra. Each of the five regions is subtler than the other.

The subtle region is intermingled with the gross regions and it is above it but it cannot pervade the region which is subtler than it. It pervades the gross region only. In this manner the cosmic earth region is pervaded by the other four bhutas, tanmatra and the organs of action, but the cosmic earth region pervades only itself. It cannot enter the cosmic water region but the latter pervades the earth region. The cosmic fire region pervades its succeeding regions, the cosmic earth and the cosmic water regions, but it does not pervade the air region. Thus the Brahma who is subtler than the subtlest pervades every thing. He can, therefore, be realised in all the regions but in the subtlety of the Brahma there is nothing because nothing is subtler than he.

Like the five tanmatras, the five cosmic organs of action are the productions of the self-sense (ahankara). In them there is the preponderance of the cosmic rajas self-sense. The organs of action are ever moving and qualified to act. The self sense is ignorance and inactivity. Hence the organs of action, though able to act, are inert. They do not understand what is good or bad. They act under an external urge. The sattva self-sense in them is in a very small quantity but it helps them in regulating their actions. The five cosmic organs of action are the transformations of self-sense. They have in them the cosmic rajas, cosmic tamas and cosmic sattva intermingled. We tabulate below what we have seen in our state of concentration.

The distribution of cosmic self-sense in the cosmic organs of action--

Cosmic Action Organ	Cosmic Sattva Ahankara	Cosmic Rajas Ahankara	Cosmic Tamas	Ahankara
1. Anus.	.1	1.5	1.4	3.0
2. Genital organ.	.2	1.7	1.1	3.0
3. Feet	.4	1.8	.8	3.0
4. Hands.	.6	1.9	.5	3.0
5. Tongue.	.8	2.0	.2	3.0

In this composition the quantity of Rajas self-sense is greater than that of the remaining two. Hence their main attribute is activity. All the five organs of action are there in every individual and are always with the Jiva in its subtle form till it gets salvation.

From self-sense the region of the Cosmic organs of action was created and from this cosmic region the individual organs were produced. The quality, property and activity, belonging to the cosmic organs, are also there in the individual organs because the qualities of the cause inhere in its effect. The quality, property and activity of the individual organs can be visualised in any individual, but in cosmic region they are invisible and, therefore, for the visualisation of the quality, property and activities of the organs in the cosmic regions, we have to describe them as belonging to the individuals. Hence whatever is said about an individual may be considered as applicable to the cosmic region.

The organs of action are instruments of enjoyment. All the Jivas use them according to their capacities but when an aspirant realizes the real truth about them they become the instruments of liberation, but this is achieved by extreme renunciation, without which everything is just an unreal show like vedic verses in gramophone records. It means that you have only heard the Vedic hymns and have learned the Yoga philosophy, but if you are really desirous of realizing the Brahma the feelings of renunciation will have to be developed alongwith the knowledge.

The Object of the Spheres

In the creation and dissolutiation of the five bhutas, the utilisation of the cosmic tanmatras goes on. The heavenly Jivas, the subtle bodies and the Yogis make use of them. At the beginning of the creation, the organs of action are utilised for the production of subtle bodies. After the subtle bodies have come into being, every Jiva resides in its subtle body and their connection continues till the time of salvation. After that a Yogi can, if he so wishes, create the organs of actions out of the reserves of these cosmic organs. He can also create Chittas and subtle bodies. The chitta and the subtle bodies of the liberated souls are kept in reserve. Their organs of action are also reserved in the cosmic region of the organs of action. When they return from salvation, then the residue of the impressions which had not been worked out come to cling to them.

Now we will describe in five sections the five forms of the five cosmic organs of action, which will show that these five forms are the transformations of the Prakriti and in them one should

perceive the presence of the Brahma. Renunciation is the chief instrument of obtaining salvation.

Realisation of the Brahma in Its Five Forms

Every individual anus is the effect of the cosmic anus because it is from the general that the particular comes. There is a stock or reserve and from it the parts separate, which are individual. The anus is of two kinds : (1) Gross, (2) Subtle.

1. *The Gross Anus*—The gross anus is made of flesh and blood and is a part of the gross body. It is not automatically active. It requires an external urge. It is like a sewer for the explusion of dirty matter from a house. The dirt requires a push either of water or air. Similarly the anus also requires an urge. Without it, it cannot function.

2. *The Subtle anus*—This is the real anus. It is produced in the cosmic anus region and then combines with the subtle body of a Jiva. This is the urger of the gross anus. Its urge expels the down-going air and excreta. When the mind and the anus co-operate, the evacuation takes place. Unless the mind cooperates, the evacuation does not take plece.

In the gross and individual body, the process of evacuation is clearly visible. In the cosmic anus region, this attribute is there but it is not active. Hence it is not visible. But the attribute was there in the comic anus, and therefore, it has come in the individual anus. The comic anus is kept in reserve in the akasha. When a Yogi wants to create a body, he takes the anus from the cosmic anus When the liberated souls return to gross bodies, then it is from the cosmic regions that they get the anus.

The Prakriti appears to be active due to its contact with the Brahma and thus its mechanism works.

Relization of the Brahma in Its First Form

The anus is the eleventh transformation of the Ahankarika creation and fifth manifestation of the cosmic Rajas Ahankara (self-sense) The remaining four organs of action had preceded the creation of anus; Though anus is the last transformation of the cosmic rajas self sense, from the point of usefulness, it is the greatest and most essential transformation because its function is evacuation, and viewed from that

point of view it is sinequanon, because its primary function is evacuation. Without it, the body cannot survive long. Take the best food: even then the waste matter is sure to form. If it is not evacuated it will prove disastrous.

The gross anus expels the waste matter and also the wind. When a man developes carelessness, he begins to consider the anus as impure, and neglects cleansing it. To satisfy the palate he goes on eating. The evacuation does not take place, gases accumulate and trouble is caused, which affects the brain. Sometimes the patient becomes insane. Hence one should realize the importance of anus which throws out the waste matter. It is the intelligence of the Brahma which regulates the process and, therefore, one should perceive his presence in all these activities.

Question—The anus expels the waste matter of the gross bodies. Does it do it also in case of the subtle bodies ? Is there any waste matter in the subtle bodies ?

Answer—Yes, the evacuation is necessary even in case of subtle bodies. The sustenance of subtle bodies is the tanmatra. As the sustenance is subtle, the evacuation is also subtle. The subtle body also therefore, possesses anus. Of course, it is not like the anus of the gross body. When there is no gross body how can there be any gross anus ? The subtle body does resemble the gross body but it does not have any gross anus. Besides, the philosophers do not recognise the gross organs as real organs. The Yoga and Sankhya hold that the organs are Ahankarika or **self sensible.** It is from the Ahankara that the subtle organs emanate. Hence by organs is meant the subtle organs, and the organs like nose, ear etc., in the gross bodies are only the signs and just external instruments. The real organs are the subtle organs and belong to the subtle body.

The only function of this organ is evacuation and it is the consciousness of the Brahma that supervises it. It should be realized.

Realization of the Brahma in Its Second Form

Evacuation is the attribute of Anus and always present in it. They are inseparably connected. The evacuation is the attribute and the Anus is the substance. The attribute and the substance cannot be separated. Thus it has Swarup relation with the Cosmos.

Question—Hence, while dealing with the second form of all the organs, two relationships of form have been shown—One, of the gross organ with its attributes, and the other, of the sphere of cosmic organ with its attributes. For want of space, here we have indicated the relationship only of the cause and effect with their respective attributes. The organs of perception have swarup relationship, but when no object has been yet produced in the cosmos how can you prove the relationship of an object and its attributes ?

Answer—When the cause of the individual organs was in process of development, the action ended at the appearance of one attribute and no further attribute developed. Before the production of the organs of sense the attribute was utilized for the production of Divine Creation. Even the subtle and the gross bodies had not yet come into existence. How could, then, a man know anything about their attribute or behaviour ? He obtained the knowledge when the organs were produced and began to function with their attibutes. The attribute came down from the Cosmic Sphere and, having become individualized, began to function.

Question—You say that the Anus of all the living beings is uniform but every species has an Anus of its own kind. For example, the anus of an elephant differs from that of a donkey or a locust.

Answer—What you call the Anus organ is only a socket and a passage for the action of the subtle anus organ. When the Jiva departs from the gross body the socket remains where it was. The anus thus eft is unable to evacuate. If the socket were really the Anus, its attribute of evacuation would not have been separatad from it. But the real Anus has gone along with the subtle body, the attribute of evacuation accompanying it. So long as it is with the subtle body, the subtle evacuation will continue to take place. When it is associated with the gross body, it will effect the evacuation.

We have to consider that the sockets of the Anus of the different species are different and the process of evacuation also differs. For instance among birds, animals, insects, fish etc., some evacuate standing, others, lying and yet others either sitting or flying. The form of their excreta is also different. It is the arrangement of the Prakriti with the help of God that every Jiva has one subtle body in which it lives till the time of salvation. The action of every organ is determined, whatever the external form of the organ. The relevant action does not differ.

This property of evacuation in the cosmic region of the Anus is present in potential form. The aspirant must perceive it in the cosmic region in the proximity of the all controlling God. There he will find it inseparably associated with its substance. Without the all-pervading power of the great Lord, the inseparable relation of the Anus and evacuation cannot be maintained.

The cosmic region of the Anus is of the orange colour. This is the 23rd curtain between us and the Brahma. This has to be crossed like the first ten curtains.

Realization of the Brahma in Its Third Form

The cosmic form of the Anus from which the latter has evolved is its subtle form, The Rajas Ahankara or self sense combined with small proportions of the cosmic Sattvic self sense and the cosmic Tamas self sense, and this combination manifested itself in the cosmic Anus. which further produced the individual Anus. The cosmic, Rajas etc., is the subtle form of the Anus. The cause and effect are inseparable. This relationship is ayuta siddha. The anus is made of the three Ahankars, combined in certain proportions. The subtle sattvic Ahankara is 1, the subtle Rajas 1.5 and the subtle Tamas 1.4. After transformations they become indistinguishable.

You will realise the truth in the state of Samadhi. But just imagine the importance of the cosmic combination of the three Ahankaras and the contempt in which Anus is held. The Tamas of the Prakriti produced self sense which was affected by Sattva, Rajas and Tamas and thus with the proximity of the God the cosmic Anus was produced, and it produced the individual anus. How wonderful indeed. In this process the urge comes from the consciousness of the Brahma, because the inanimate objects are active only to a very limited sense. The real activity in them is infused by the God. In this process we should realize Him. While acquiring the knowledge of the cosmic organs one should keep in mind that in the cosmic and gross bodies the passages like Anus are only the external instruments. They have been produced from the mahabhutas like earth etc. and their tanmantra. Therefore, they are not organs, but only the passages of organs. The ten organs in the Brahma randhra are in the form of light. Among them mind is the most powerful light. The Veda says that mind is the light of

१. ज्योतिषां ज्योतिरेकम् ।

lights. What are lighted are the organs. In our every day parlance we call these external instruments organs. In every body these organs are there, but in subtle form they exist in the Akasha. One must with draw himself from the enjoyments of these organs and, being detached, one should realise the presence of the urging Brahma in the cosmic region of the organs.

Realization of the Brahma in Its Fourth Form

The region of the cosmic Anus is the manifestation of the primeval Prakriti which has produced the Anus after going through many transformations alongwith its knowledge and activity. The transformable Prakriti manifests itself in the cosmic and individual Anus along with its attributes and properties. The function of the cosmic Anus also is evacuation. This is at the time of the creation of the universe. But at that stage the evacuation does not take place. It lies in a potential condition like a current in an electric wire. The work of evacuation appears in the individualised Anus. This evacuation is the result of the attribute of evacuation in cosmić Sattva, Rajas and Tamas which in its turn, is the result of Mahat tamas, and Mahat tamas comes from primeval Prakriti which is beginningless and eternal. The Prakriti possesses activity which has descended in the anus in the form of evacuation. The primeval Prakriti has manifested itself along with its attributes in the form of the cosmic Anus. This is the genealogy of the Anus. When trying to understand this process and work of the Prakriti, the presense of the consciousness of the Brahma should also be realised.

One should not waste one's life in over-eating just because there is evacuation. If through your Yogic eye you have acquired the knowledge of the various cosmic regions and have started realizing the Brahma you should bear in mind that if you desire a taste you will deviate from your noble path because the realization of the Brahma is possible only through knowledge and extreme renunciation. You should, therefore, cultivate the virtue of renunciation while striving for the realization of the Brahma.

Realization of the Brahma in Its Fifth Form

The usefulness of the cosmic Anus lies in the fact that it is a necessary constituent in the formation of 84 lacs of species and subtle bodies. The Yogis also, while creating the gross bodies, draw

upon the Anus from the cosmic sphere. If the cosmic Anus were not pervading the Akash, the formation of bodies would not have been possible. This is the usefulness of the Anus.

The quality of evacuation which is present in the cosmic region of Anus, is the cause of welfare of the gross and subtle bodies, because, when evacuation does not take place so many troubles occur, but when it does, the life is saved. If the Anus ceases to function and medicines cannot set it right, death is inevitable, Hence, it is very useful for both the gross and subtle bodies.

Physicians give very great importance to regular evacuation. Only a healthy man can enjoy life. A sickly individual cannot do anything.

Man eats a lot everyday. The undigested matter has to be expelled, otherwise terrible diseases overcome us. It is the function of the Anus to throw out the harmful matter, both from the gross and subtle bodies.

Question—Does a subtle body also get ill ?

Answer—Yes, where there is enjoyment, there is disease. The subtle bodies enjoy the five tanmatras. If evacuation does not take place, some disturbance occurs. Scholars think that no such thing takes place in the subtle region because the only subtle tanmatras are enjoyed and the subtle bodies do not over-eat. There the desires also are subtle. You have now seen how essential is the function of the Anus and how great is its usefulness.

In your state of Samadhi you should try to perceive it. It is due to the proximity of the intelligence divine that this process goes on. We should, therefore, try to understand the work of the Brahma. But note that the experience of the Brahma will not stay long till one gets completely detached from the organs of action and perception. The desire for renunciation is more necessary than any other practice of austerity.

Chapter VII

Twenty-second Curtain

COSMIC RAJAS GENITAL AHANKARIKA ORGAN

EXPERIENCE OF THE BRAHMA IN ITS FIVE FORMS

The cosmic and Ahankarika region of the genital organ lies above the cosmic region of the anus. The region is shining and of the orange colour. It resembles the region of the anus. Compared with the anus region, it has more of the whiteness of the Sattva and redness of the Rajas. The yellowness of tamas is less in it. The region of the anus contains a large quantity of the tamas attribute. Hence there is more yellowness in it. On account of the larger proportion of the Sattva and the Rajas in the region of the genital organ, there is more of consciousness and activity in it, and compared with anus it is more agile and clean.

This is the twelfth curtain between you and the Brahma. You have already crossed the eleventh curtain. The twelfth one is rather more difficult to cross. If you have conquered the sexual propensity, you will have no difficulty in crossing the twelth curtain. But the most difficult affair is the conquest of the sexual desire. The surest method is the renunciation. In this region there are two subtle activities–1. Urination, 2. Emission of semen. In the subtle region these actions do not manifest themselves. They show themselves after the subtle bodies have been formed. For the present, materials for the formation of the subtle bodies are being stored. When food has to be prepared provisions are first collected. But the cook alone knows what taste will appear in the dishes. Similarly in the cosmic region of the genital organ, both the actions–urination and emission of semen–are potentially present. This secret is known only to the Yogis. They go into the Samadhi in order to realize it.

The cosmic region of the genital organ exists in the Akasha at the time of creation. At that time it is utilized for the formation of subtle

bodies. After that when a Yogi creates many bodies, he takes the genital organ from the cosmic region. When the liberated souls return from salvation, the formation of their bodies is completed by the genital organ taken from the cosmic region.

This is how, due to the impact of the Brahma, activity of the Prakriti proceeds further. The five forms of the cosmic genital organ are the transformations of this activity. Study these five forms and with your renunciation and knowledge, try to experience the presence of the Brahma everywhere.

Realization of the Brahma in Its First Gross From

The cosmic genital organ is the tenth transformation of the Ahankarika (self-sensible) creation and fourth manifestation of the Rajas self-sense or Ahankara. Between the Brahma and the Jiva, this is the twenty-second curtain. After it is removed, twenty-one curtains are still there. Before the creation of the cosmic genital organ, the cosmic regions of the organs of action and perception had come into existence. Compared with the three organs of action and all the organs of perception, this organ is most essential and at the same time most difficult to control.

In the cosmic region of the genital organ there are two dormant activities 1. Urination, 2. Emission of semen. In the cosmic region these two activities do not appear till all the limbs of a subtle body have been formed. But the activities are there in the cosmic region. Hence-it is, that they manifest themselvef in the individuals.

In order to understand the gross from of the cosmic genital organ, it is necessary to study the two activitities. Their detailed description is possible only with reference to the individuals. Hence we make the individuals as our basis.

For the health of the body urination is absolutely essential. If evacuation does not take place for three or four days, it causes great anxiety, and doctors think it very serious and make use of cathe-ter. The accumulated urine becomes poisonous and causes flatulence, and death is apprehended. The genital organ is, therefore, unavoidable for life.

To quench thirst we have to drink water and to satisfy hunger we take fruit juice. It is, therefore, necessary that the waters redun-dant in the body, must be expelled; and for this purpose, the genital

organ is the passage. It is not only the bad and injurious watery portion that goes out alongwith urine, but also the other poisons in the body flow out alongwith it.

People think that the genital organ is an impure urine pipe. They want it to throw out the dirty liquid, but they do not generally clean it. If you do not clean the drains of kitchen and latrine, your house becomes dirty. Similarly, if the genital organ is not kept quite clean, there is the fear of catching some disease. Hence the wise wash the genital organ after urination.

They are also careful about their drinks. They do not drink mueh juices. If one wants to study the evil effects of misusing the genital organ, one should visit the venereal diseases ward of a public hospital.

The second function of the genital organ is the emission of semen, the vigour and brilliance of the body. Whatever we eat, turns into blood and flesh and finally into semen. The Indian physicians are of the opinion that forty seers of grain is equal to one tola of semen. As the oil feeds the lamp, so the semen feeds the body. Every drop of it, is like nectar and must be preserved. This nourishes the intellect. The Veda says that, with celibacy, one can conquer death. It was semen which made Hanuman so strong and tough. Bhishma, with his power of celibacy, created a havoc in the battlefield of Kurukshetra. He was then 175 years old. For six months, he did not let death approach him. Only when the sun moved into the northern sphere, he left his physical body, In the present age Swami Dayanand was a great Yogi and celibate in every sense of the word. He also conquered death, and, sitting on Siddhasan pose, left his body. The preservation of semen is of a very great importance but the present world does not understand it.

To maintain creation and to preserve family line, the semen contains the power of creating 84 lakhs of species. It reproduces animals, birds, men and insects. The passage for the emission for semen is through the genital organ. The semen is the cause of conception. The continuance of humanity depends on it. Man alone among animals is intellectual, but he abuses his intellect. All the living beings

१. अमृतं बिन्दुधारणम् ।

२, ब्रह्मचर्येण देवा मृत्युमुपाघ्नत ।

unite at the proper time of procreation, which nature has fixed for every species but man violates all laws of nature and scriptures, and thinks that the genital organ is meant only for sexual indulgence. He does not observe the proper time of procreation and thus commits hideous sins.

Sexual indulgence may be permissible in case of all other living beings but not for man. The other species are to enjoy or suffer according to their past deeds. They are not free to act, but man has the freedom of action. He stands, as it were, at the crossing of the road. He can choose salvation, heaven, or hell, or human life. He has reached the crossing, so that he may obtain salvation. Out of 84 lakhs of species, the human being is alone capable of acquiring liberation. Who knows how many cycles of birth and death he has passed through ? If even after he has been born as man, he does not try to put an end to this series of cycles, one cannot say how long he will continue to suffer ? Hence the real and most desirable human effort is to preserve celibacy very strictly, and try for liberation. The only purpose the genital organ should serve in human life is to urinate. The emission of semen is a deviation from the right path. Those who observe celibacy put the genital organ only to one single use, that is urination. It must, therefore, be remembered that sexual intercourse or procreation is its secondary action. He whose aim is salvation would not like to procreate, because he has supressed the desire for offsprings. The celibate never indulges in sexual pleasure which is prohibited for a student, Vanaprastha and Sanyasi. The life of the householder is meant for weak souls and may be regarded as a kind of hospital for those who suffer from moral weakness ahd cannot preserve their semen. But how regrettable indeed, that all are patients and no one is a doctor. All are pursuing the way of self-destruction. A man desirous of salvation would not procreate, because in his view it is the secondary function of the genital organ, its main function being urination.

In the region of the tanmatra also the function of the genital organ is only urination because the question of procreation does not arise there.

The two functions of the individual genital organ are present in a seed form in its cosmic region and manifest themselves in the individuals, where the purpose of the organ becomes gross. The Yogi in his Samadhi must perceive it, and along with it also the pervasiveness

of God. If he desires that his perception of God should be stable, he should strengthen his renunciation which will lead him to salvation.

Question—Is it necessary even in the heaven to urinate ? If so, there should be baths and latrines even in the heaven.

Answer—If we suppose these things to be in the heaven also, what is the difference between the heaven and the earth. Both would be the same, and who would care to undergo untold hardships and practise austerities for obtaining heaven ?

In the region of the tanmatras, the enjoyment of taste does exist but it is in the subtle form of the water element. The subtle smell and taste cannot possibly produce urine, and even if an infinitely small quantity is formed, it would disappear in the tanmatras of fire and air in the Akash, and will not come down to the gross world. The excreta in the gross world is absorbed by the gross elemens. Similarly the excreta of the cosmic world is absorbed by cosmic elements.

Realization of the Brahma in Its Second Form

The functions of urination and emission are ever present in unmanifested form in the cosmic region of the genital organ and are inseparable from it. They are the attributes and the region is the substance. Hence the two are inseparably intertwined. When the cosmic organ transforms itself into an individual organ, the two attributes come down and do their functions of urination and reproduction. Hence these attributes are related to the cosmic substance by swarupa sambandha (Natural relation). They are related to the individual organ also in the same manner.

Question – Different species have different types of genital organs. Do the various forms exist in an unmanifested condition in the cosmic region ?

Answer – The different types you see are not organs. The real genital organ exists in the Brahma-randhra and is of orange colour and looks like a parcticle of a small star. The form and colour are uniform in all the species. The two functions are associated with the organ. The genital organ is a part of the subtle body and accompanies it, at the time of transmigration. The subtle body, according to its past deeds, takes various forms in the world. This subtle body possesses the quality of expansion and contraction. It pervades the body both of an elephant and

an ant. The subtle organs are the real organs. The genital organ consists of shining practicles of stars. What is visible is reduced to ashes at the time of cremation. The cause of the shining particles is the region of the cosmic genital organ in which forms do not count. For details read our books, Science of Soul.

In your Samadhi, you should perceive that urination and emission are the attributes and functions, and the cosmic region of the genital organ is their substance. You should understand their inseparableness. This is the twelfth curtain between you and the Brahma. Enter into Samadhi and visualise the all-knowing and all-pervading God, but remember that God reveals himself to those who love him exclusively and not to those who love him dividedly. If you wish that your realization of God should be lasting detach yourself completely from the love of the Prakriti and take to extreme renunciation. Then you will see how the intervening curtains are torn and how the object of your love is revealed.

Question—In the cosmic and the gross world, the two functions and their substance are inseparable. Then the genital organ must be functioning in heaven also, otherwise how can the functions be fulfilled.

Answer—In this world, one who is desirious of obtaining salvation, succeeds in supressing his sexual desires inspite of exciting surroundings, But there are no exciting materials in heaven. There is no distinction of man and woman because the subtle bodies are not distinguishable. A Brahmachari knows that the principal function of his genital organ is urination. His sole aim being salvation, he kills all sexual desires. If emission were the essential work of this organ, a Brahmachari or a Sanyasi would not have been able to subdue his sexual desire and all talk of Brahmacharya wonld have been futile. A man can live without procreation, as the Sanyasis and Yogis do, but he cannot possibly live without urination, which is the main function of this organ.

Question—Quite a number of scholars paint a rosy picture of heaven and say that it is crowding with heavenly demsels. How can, therefore, the function of the emission be unnecessary ?

Answer—This conception of heaven might have been for the pleasure of those whose desire for sexual enjoyments could not be fulfilled in this world. The heaven is meant not for such people but for

those who have acquired complete control on their organs of action and it is this class of people who are entitled to go to heaven and enjoy endless bliss and peace.

Question—But do not women attain heaven ? And when men and women both live together there, there must be some arrangement for sexual relationship.

Answer—In heaven, there are no love and hatred, attachment or sexual desires or any other such feeling. They belong to this world. In heaven there are only subtle enjoyments of five tanmatras which afford satisfaction in the form of smell, taste, touch etc. We may smell countless rose flowers but they do not satisfy the organ of smell, so much, as a little quantity of essense of rose does Rose is available to all but its essense is not. The liberated women do live in heaven. Their appearance differs from that of men, but there, they do not possess gross bodies and gross organs. There are only subtle male bodies and subtle female bodies and the latter do not differ except in little external form. In the cosmic world the genital organ of both man and woman is the same. It is like a small tiny star. It is a crude imagination to suppose that the subtle bodies feel any sexual desire. There they enjoy only the heavenly bliss by their subtle organs of perception. The organs of actions are meant only to act. They do not possess happiness. What pleasure does, in fact, exist in lifting, or raising a leg for walking. Similarly what pleasure is there in urination and ejaculation ? In emission there is no real pleasure, but mere delusion, a man only imagines that sexual indulgence gives pleasure. A dry bone has no blood but a hungry dog chews it and his gums bleed and the poor creature thinks that the bone is supplying him blood. On the other hand emision is the cause of great sorrow. A young man feels, it if he has wet dreams, and some people even commit suicide if this malady persists. This experience is common but obstinate fools do not feel it. It is wrong to think that the touch gives pleasure. This is all imagination which has crystallised itself into a habit. We should not think that such things exist in heaven.

Question—Women in heaven have subtle bodies. Why can't, therefore, the two subtle bodies unite?

Answer—It has been already explained that no such enjoyments are necessary for the subtle bodies. Just consider that if these gross enjoyments are available in this world why one shonld try to obtain

heaven to enjoy them there. If you think that these gross pleasures are common to this world and heaven, then what is the difference between two regions ? Heaven is a region where there is no attachment, no aversion and no sexuality. There is no sorrow, no bondage, not even love. There is complete absence of feelings. There peace, bliss and happiness reign.

In the second form of the cosmic region of the genital organ, there is no differece between the substance and its attributes and in this inseparableness, the knowledge of the Brahma should be realised. In this region the pervasiveness and consciousness of the Brahma should be experienced. This realisation would be stable, when the transformations of the Prakriti are properly understood, and one gets detached from them, The renunciation is the best method of knowing the self and the super self.

Realization of the Brahma in Its Third Form

The cosmic region of the genital organ is the effect of the cosmic rajas Ahankara, with cosmic sattvic Ahankara and cosmic tamas Ahankara mixed with it in small proportions. This combination is indivisible. Here the cosmic Rajas Ahankara is general and the cosmic region of the genital organ is particular. These two combined are inseparable. The cosmic genital organ which is the mixture of cosmic Rajas Ahankara and the three ahankaras is the subtle form of it.

The three different cosmic Ahankaras have made the genital organ, which is the substance. It consists of 0.2 of Sattvic ahankara, 1.7 of Rajas ahankara and 1.1 of Tamas ahankara. Compared to the anus the genital organ has double sattva. This is the reason why Sattva in anus is rather concealed. But the knowledge in the genital organ is much more than in the anus. When the urine accumulates in the bladder there is a desire to expel it. The muscles and the nerves which are the agents of the genital organ in the Brahma Randhra feel active and get ready to expel the urine. A man in a deep sleep also becomes eonscious of it. Still worse is the sexual urge in wakeful or sleeping condition. The genital organ contains .2 more of Rajas than the anus. This Rajas makes the man impatient. The sattva portion is only .2 but the Rajas portion is 1.7. The Rajas is very difficult to resist. Hence, it is desirable that a man should cultivate the Sattvic

feelings so that the Rajas may not create trouble, otherwise he may lose in a minute what he has earned in months.

The subtle form of the genital organ is Tamas Ahankara. The Ahankara is the manifestation of Mahat Tamas, therefore this Ahankara is also Tamas. It is inanimate but very strong. The Rajas Ahankara is responsible for the Rajas in it. The urine is the worst part of liquid food and semen is the best part of it. If a proper use is made of the genital organ, the urine is expelled and body kept healthy. But if it is just disturbed by any sexual feeling, then there is a direct attack on semen and it is so serious that you cannot undo the wrong done. Hence, it is most desirable that a young man keeps himself aloof from all kinds of sexual indulgence. He should use the genital organ, only for the purpose of urination and should not let unnatural sexual desire enter his mind; otherwise the genital organ would attack like a mad tiger and wound him.

You might have followed that the cosmic region of the genital organ is the result of the combination of the cosmic Tamas, Rajas and Sattva. The individual genital organ is the transformation of its cosmic region. It is of the orange colour and is like particles of a small star. It accompanies the subtle body and when the later becomes gross the genital organ is there in it. In the cosmic region both its functions are present. The subtle bodies use the genital organ only for urination because there is no reproduction. But when the subtle body enters the gross body both the functions wake up. Both urination and emission take place in greater quantity. Only the observance of celibacy can stop the waste of semen. It is for the performance of these two functions that in the female and male gross bodies there are the necessary passages. They are the parts of the gross bodies, and not organs. It is by convention that they are called organs. These organs are there in every body and the cosmic genital organ from which the gross one has evolved, stays in Akasha and is the 12th layer. The Rajas Ahankara is the subtle form of the cosmic genital organ and the cosmic genital organ is the subtle form of the individual genital organ.

When the three cosmic Ahankaras combine, they produce cosmic genital organ and later the individual organs. It is the most astounding scene. From divine consciousness comes the urge for combination, otherwise the inanimate objects could not know in what proportion they should combine in given time and in given direction. The urge of the

Brahma brings into existence the cosmic region of the genital organ. In it the Yogis should realise the presence of the Brahma, who is limitless and all prevading. However, you will succeed in realizing the Brahma, only when you will cultivate extreme renunciation and release yourself from the whirlpool of the Prakriti.

Realization of the Brahma in Its Fourth (genealogical) Form

The cosmic sphere of the genital organ has been produced by transformation. It has never been in the same form, When dissolution takes place it is not there. It decreases and increases in quantity. When the individual genital organs are formed or when a Yogi creates the gross bodies and takes the genital organ from the cosmic region the quantity decreases. When liberated souls and Yogis send their chitta back then the quantity increases. It is produced because it is transformable. This layer is traditionally the effect of the primeval Prakriti. The Primeval Prakriti has transformed itself with its attributes of knowledge and activity. First it transformed itself into great Sattva, great Rajas and great Tamas and then into cosmic Sattva Ahankara, cosmic Rajas Ahankara and cosmic Tamas Ahankara, These three have formed the region of the cosmic genital organ and from this region the individual genital organ has been produced. The knowledge and activity of the Prakriti pre-ponderates in it and appear in the form of urination and emission. In the cosmic region of the genital, organ these two attributes were in an unmanifested form but they were there. They went from the cosmic region to the subtle bodies.

In this transformation a yogi should experience the presence or the Brahma which is limitless and all-pervasive. But to stabilize this experience he should strengthen his renunciation. Only then his effort will give permanent result.

Realization of the Brahma in Its Fifth Form

The usefulness of the cosmic genital organ lies in the fact that it is necessary for the creation of the subtle bodies in the entire universe. They are then divided into the heavenly subtle bodies and the gross bodies. When a Yogi with his power creates new bodies, he takes the element of genital organ from the cosmic region. When the Jivas becomes liberated, the genital organs of their subtle bodies get

intermingled with the layer which pervades the whole region of Akasha, and therefore, bodies can be created there in all circumstances. The power of the Yogi is no where impeded. If at the time of death there is any injury or deficiency in the subtle body, it is made up by the great fund in the cosmic region. The layer lies where the human imagination cannot reach. When dissolution takes place, then on the basis of the various regions and layers, the next creation takes place.

In the visible gross individual bodies, we can visualise very easily the usefulness of the genital organ, which has the function of urination and emission. In the absence of this organ, the urine could not be expelled and life would have been impossible. For human species the emission is the secondary function but for the other living beings, who are born only to suffer, the function of this organ is more important. If they had no re-production, then the entire arrangement of working out the deeds of past life, would not have been possible. If the non-human species were not there, how could a man suffer for his evil habits and abuses. He has to be re-born in these species to suffer for his past deeds. He is sent into the species where he has no chance to use the organ which he had abused in his former life. It must be noted that the use of the genital organ as a means of pro-creation is essential only for the non-human species.

This organ is helpful for enjoyment and liberation. It is through this that a Jiva gets human body which is the only instrument for getting salvation. It is meant for procreation and not for sexual indulgence. If a human being leads a life of dissolution and indulgence, he is a very unfortunate being. But what generally happens is that this organ is used not for liberation but for indulgence, and its misuse leads to several other allied luxuries. For instance the ear is meant for divine music but it is used for hearing obscene and exciting songs. Eye likes suggestive and provocating dresses. Similarly nose, palate and hands are used in improper manner. This is what leads a man to hell and hurls him into a deep abyss. Sometimes a man leaves his family and even his country, to gratify his sexual desire.

But if a man succeeds in controlling his genital organ, the control of other organs naturally follows and he becomes entitled to liberation. A man who is not a slave of gold and woman is free from many bondages. A large majority of the people of the world most stupidly lead a diplorable sexual life. Of the various phases of this life, marriage is

considered the best. It is regarded as a passport for unrestricted indulgence, but this is a great blunder.

The happiness which ensues from celibacy cannot be described in words. It makes life happy in this world and also in the next. One cannot, therefore, be too careful about the use of the genital organ.

The main function of the Genital Organ

Question –Sexual life and procreation are natural. Our hand acts, mouth eats, and eye sees, and so on. These are natural functions. How can they be suppressed ? Similarly is the genital organ not meant for procreation, and is its use not natural?

Answer—Hands can be used for murder or for the relief of the poor. Feet can take a man to commit dacoity or for the protection of one in trouble. Mouth can take healthy and good food or meat, fish and eggs. Eye can rest on good and noble objects or on exciting scenes. Ear can hear ennobling words or back-biting and abuses. It is for us to put our organs to good use or bad. We can withdraw our eyes , ears and hands from undesirable acts, and similarly one can control one's genital organ also. Sexual indulgence is not the natural function of the genital organ. If it were, it would act in-voluntarily like our eye. A man can lead the life of celibacy by keeping aloof from eight kinds of indulgences. Many have succeeded in leading such noble life. It is for man to decide what sort of life he wants to lead. If emission were the main function of the genital organ, self-control would have been impossible. It is natural for animals, and therefore, celibacy does not apply to them, because they have no knowledge like man.

Question—The Gita says, "People are led by nature. What can control do ? Is it not therefore, futile to try self control ?

Answer—Eye does see, but it must be properly controlled. This applies also to the function of ear, hand and other organs.

It is because the sexual indulgence dominates the human desire that damsels are imagined to be present even in heaven. This idea

१. प्रकृतियान्ति भूतानि, निग्रहः किं करिष्यति ।

makes no difference between the world and heaven. Remember, therefore, that sexual indulgence is not the main function of this organ. Procreation is no doubt the natural duty of a man. He can produce good children to maintain the traditions of the world.

In the usefulncss of this organ, we must realize the power of the Brahma. Those who desire liberation, should withdraw themselves from all such actions and practise renunciation. Only a man who has acquired complete control on his various organs can know his soul and supreme soul.

Chapter VIII

Twenty-first Curtain

THE SPHERE OF THE RAJAS AHANKARIKA FOOT ORGAN

THE REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The sphere of the cosmic foot orhan has evolved from Ahankara and lies above the sphere of the genital organ. This is the tenth curtain between you and the Brahma. You have already crossed 12 curtains; the eleven was most difficult, but, with the sharp edge of the sword of renunciation, you have torn it. This sphere contains greater proportion of Sattva, and, therefore, you will be able to cross it with ease. In these spheres the attribute of forward and backward moveencut is included but it is not felt. This will be done when the subtle bodies have been produced. For the present the material for the subtle bodies are being collected. Duriug ihis period of collection, the movencut is there. It can be realized by a yogic eye only.

In our books we have used expressions like the divine eye and the divine light. They also convey the sense of subtle eye in the subtle body. By the subtle intellect or the intellectual light is meant the truth-bearing intellect. The readers should please take them to convey the sense according to context. The objects which cannot be visualized by subtle eye can be seen by the subtle intellect or truth-bearing intellect. There are objects beyond the reach of our organs. They cannot be seen either by the gross eye or a subtle eye. For instance, the soul, the Prakriti and God can be realized only through truth-bearing intellect.

At the time of creation the sphere of the cosmic foot organ lies in the Akash. The manifestation of the foot organ of the subtle bodies takes place from the cosmic sphere. The subtle foot organ is used in creating the bodies of those who return from salvation.

The Prakriti moves on with the proximity of the Brahma. The cosmic foot organ is a spoke in the wheel of the Prakriti. Visualize the five forms and also experience the presence of the Brahma in them.

Realization of the Brahma in Its First (gross) Form

The cosmic foot organ is the 9th transformation of the Ahankarik creation and 3rd of the cosmic Rajas Ahankara. This is the twenty-first curtain between the Brahma and the Jiva. We are proceed ing from the gross to the subtle but the creation takes place from the subtle to the gross.

There is only one attribute in the cosmic foot organ. It is the forward and backward movement but it does not become manifest till the creation of the subtle body is complete. However, this attribute does exist in the cosmic sphere of the foot organ. This is why it manifests itself in the sphere of the foot organ of the subtle body.

In order to understand the attribute of movement coming in the cosmic foot organ, we should understand the manifestation of this attribute in the individual foot ornan. The individual foot organ walks to and fro but we do not ordinarily percieve this attribute in the sphere of foot organ. This can be seen only by the yogis in their state of concentration. Tho efficient cause of the forward and backward movement is the sphere of foot organ. The feet we see are its instruments only and, therefore, they are called gross foot organs.

Though the feet are two, the foot organ of the subtle body is only one, and it is one in all the species. But different creatures have different numbers of feet; the man has two, the cattle have four, bee has six and the spider eight, and some creatures have numerous feet. Though the number of feet is different, the organ is the same. If one thinks that the number of the subtle organ of foot, corresponds to the gross feet it would be preposterous. The many subtle organs will urge the feet to move in different directions with different interests and inclinations. As they will give different urges, it would not be possible for a creature even to move a pace. If we suppose that the mind is the guide, even then, there would be difficulty, because it can give only one urge at a time. What happens is that a single subtle foot organ urges all the gross feet, hence all the feet work in harmony with each other.

The only attribute of foot organ is the movement. The movement means that our body goes from one place to the other. We can walk also with our hands, and a trained man can walk some distance like a peacock or on parallel bars. But it is the feet alone which move the body from one place to the other; and cover long distances. When

there is a movement, the whole body does move, and when we say that the feet are moving, we mean that the whole body is moving. If the feet are separated from the body, the body or the feet cannot move because they have no longer any connection with the Brahmarandhra.

The reader should not think that it is the gross feet which move, what can subtle organ do ? But the subtle feet move without any obstruction on seas, mountains and high and low places. The subtle bodies move in all the regions with their subtle foot organ.

The forward and backward movement in the individual foot organ has co ne from the cosmic foot organ. This should be realized through the Samadhi. This capacity in the cosmic foot organ has come from its connection with the Brahma. If you desire permanent realization of the Brahma, you should renounce desire of movements in the world. Make your renunciation steadfast.

Realization of the Brahma in Its Second Form

The forward and backward movement is always present in the sphere of the cosmic foot organ, in an unmanifested form and never separates from it. This is the nature, both of the cosmic and the individual foot organ. The movement is the attribute and the sphere the substance. This is their relationship. If ever, they perish they will go together, not separately.

Question—In a previous Chapter you have said that the individual sense organs are the transformations of the sphere of cosmic organs and that the sphere of cosmic organs is the same for all, and the subtle organs of all the creatures are similar. If it is so, why is there any difference of form in the gross foot organs ?

Answer—The souls and the subtle bodies of all the creatures are similar but according to their previous deeds the creatures belong to the different species and their bodies are different. The cosmic organs are similar but their gross organs are different. The legs of man, camel, elephant, dog, cat, rat, lion etc. are different in shape because they belong to different species and have grown in different surroundings. Their bodies and organs are determined by their circumstances.

Whatever the form of the forward and backward movement, it is an attribute. An object and its attributes are inseparable. In this, you have to perceive the sphera of the cosmic and the individual organ.

Try to realise in your state of concentration how and with whose help this procese is going on. If you want to enjoy this vision for a long time, try to understand the reality of the Prakriti. Abolish attachment and ignorance, and with the help of renunciation, be steady in self and realise the Brahma.

Realization of the Brahma in Its Third From

The cosmic spheres of all the organs of action are the transformations of the cosmic Ahankaras dominated by Rajas. The sphere of the cosmic foot organ is also the effect of the cosmic Rajas self sense (Ahankara). The cosmic Sattvic and Rajas Ahankaras help the cosmic Rajas Ahankara. The combination of the three cosmic Ahankaras and the cosmic foot organ is an unbreakble (अयुत सिद्ध) substance. In other words the three Ahankaras (self senses), dominated by Rajas in general, and the sphere of the foot organ, in particular, constitute a combination which is an unbreakable substance. The three cosmic Ahankaras in which the Rajas predominates, are the cause and the sphere of the cosmic foot organ is the effect. This is the subtle form of this sphere. We can say that the subtle form of the individual foot organ is the cosmic foot organ. Here the cause is subtler than the effect.

The sphere of the cosmic foot organ is a substance, which though different from the three Ahankaras, has become one with them. The three causal Ahankaras, of this sphere, have combined in the following proportions:—

Cosmic Rajas Ahankara 1.8 + Cosmic Sattvica
Ahankara 0.4 + Cosmic Tamaṣ Ahankara 0.8=3.0.

This is the constituent trio of the sphere of the cosmic foot organ. The Sattvic proportion, in this sphere, is the double of what it is, in the genital organ. The Sattvic proportion in the sphere of the genital organ is half of it. The urination in the genital organ is urged by other factors, but the foot organ is ever active in all circumstances.

The Rajas in the genital organ is 0.1 more than in the foot organ. The foot is never impatient. It weighs the body well and saves it from falling, while climbing. This is how, the Rajas in it is controlled. When the body is in danger, the foot organ takes it to a place of safety. The Rajas is most effective in the foot organ in the games of foot-ball, and cricket etc. The Tamas in the foot organ is less than that in the genital organ.

This is the subtle form of the cosmic foot organ. The sphere of the cosmic foot organ is the effect of the three cosmic Ahankaras. The subtle attributes of all the three are included in this sphere. It is out of this cosmic sphere that the individual foot organs have been created. The attribute of movement is there in the cosmic sphere in an un-manifested from and has appeared in the individual foot organ. When the limited quantities of the three cosmic Ahankaras combine due to the proximity of the intelligence of the Brahma, and transform themselves into the foot organs they present a wonderful sight, but it can be vizualized only by a Yogi. The intelligence of the Brahma gives an urge for the formation of combinations because, though the inanimate objects may seem to be active, they cannot combine in a particular proportion and time, without the urge of an intelligent power. Hence in this state, a Yogi should visualize the transformation of the sphere of the foot organ and also the urging Divine intelligence in it. This realization of the Brahma should strengthen your renunciation, so that you are not lost in movements and miss for ever the object of attaining the Brahma. Here the Rajas Ahankara mainly and the Sattva and Tamas Ahankaras secondarily arĕ the subtle form of the cosmic foot organ and the cosmic foot organ is the subtle form of the individual foot form. Both are subtle in their causal state.

Realization of the Brahma in Its Fourth Form

All the cosmic spheres are creative and changeful. They are never the same. At the time of dissolution, they merge in their cause. They are reformed at the time of the next creation. In this manner, the sphere of the foot organ that was created from its cause, is inseparable from it. It is always the same, neither decreasing nor increasing. It is transformable and, therefore, a product; and what is transformable is being produced. Genealogically it is finally related to the Prakriti. The primordial Prakriti with its attributes of existence, knowledge and activity goes on transforming itself. Its first transformation is Mahat Tamas, and the latter changes into cosmic Ahankaras like Tamas etc. The three combine and then change into the sphere of the cosmic foot organ, which transforms itself into individual foot organ. The attribute of activity of the Prakriti has descended in the sphere of the cosmic foot organ It, therefore, changes into the attribute of forward and backward movement In the subtle sphere this attribute is not discernible because it is not put into action, but it does exist there. It is,

therefore, manifested in the individual foot organ. In the foot organ of a gross body the movement is clearly understandable. But a Yogi can visualize it even in the subtle bodies and also in the gross bodies and even outside them.

Thus the causal Prakriti has transformed itself into objects of enjoyment. Passing through the series of cause and effect it has changed with its attributes into the sphere of the cosmic foot organ, in which the attributes of Prakriti have manifested themselves into different forms. This series of transformations must be visualized by a Yogi. He must also realize the proximity of the Brahma who is the efficient cause of all these changes. This will lead to complete detachment from the Prakriti.

The conquest of the foot organ:

There lived at Amritsar a revered Philosopher named Harish Chandraji, with whom I studied Philosophy. He was universally recognised in those day as a great scholar of the six schools of Philosophy. He was a celibate throughout his life. One day his father, Shri Ram Sharanji told me that in the rooms where I was studying philosophy, there lived, once a great Yogi whom he had brought there from a forest. He came after repeated and earnest requests and on the condition that he would not be requried to get down from the first floor. On arrival, he ordered for strings of cotton with which he tied both his knees after sitting in the Lotus pose. And throughout his life he did not untie them. He used to move for answering the call of nature on his hands. He was a great Siddha who had acquired complete control on his organs of senses. But he had not yet controlled his legs, and therefore, he adopted the means of tying his knees in order to quieten his desire for movements. One day he told Ram Sharanji, that the King of France had fallen from his throne, and the following day came the news that the king had died. This great man had acquired several other perfections of this kind. He considered his body as a straw and was not attached to it at all. He spoke very little and was free from joy and sorrow. His life was like that of a man who had acquired liberation while alive.

Realization of the Brahma in Its Fifth (usefulness) Form

The usefulness of the sphere of the cosmic foot organ lies in the fact that it is utilized in the production of foot organ for the countless

subtle bodies. This sphere supplies foot organs for the subtle, heavenly bodies, as also, for the gross bodies. The Yogi also, while creating bodies, uses this foot organ. The subtle foot organ of the liberated souls comes down, after salvation, in this sphere which pervades the whole Akash. Hence no difficulty arises in creating a body. A Yogi is never handicapped in creating human bodies. This sphere pervades every where. Even after dissolution, it helps the creation of the world and the bodies. No subtle body is lame or maimed. The gross bodies may suffer from such disabilities but the subtle bodies do not.

Perceive the usefulness of the individual foot organ in the sphere of the cosmic foot organ. It is from the latter that the former has been transformed and the cosmic attributes have inhered. A gross body is unable to move without the help of the foot organ. The foot organ performs many actions of the human being and other creatures.

In 1954 from June to October, I walked 1750 miles in search of Yogis in the hills of the Punjab. It shows the usefulness of the foot organ. It was an ordinary thing for me to sit in a meditative pose from 2 to 11 A. M. and then from 9 to 11 P. M. For several days continuously I sat motionless in one pose in vacant Samadhi. In this the foot organ was very helpful.

In my boyhood, I renounced home and journeyed from the Himalayas to the seas, and from west to east and also form Kashmir to Mansarovar, searching for the Yogis on hill tops and dark caves. I discovered the Yogic system which had disappeared and the light which removes all sorrows. The result was my Bahiraga Yoga and the Atma Vijyana. This is the usefulness of the foot organ. The usefulness in the foot organ has discended from the Prakriti. This foot organ is the means of all actions in this world and beyond. The various means of quick transport are the extension of the foot organ.

The Veda has described, in a figurative manner, the feet of God. It says that His feet are there on all the objects of the world. Three of his feet are in the Heaven.[1] They are represented by the Ahankarika creation, the trio creation and the primordial Prakriti. The foot organ is very helpful in the enjoyment and liberation in this world. The feet

१. पादोऽस्य सर्वाणि भूतानि त्रिपादस्यामृतं दिवि ।

are useful in the practice of the Yoga. They are useful in all the Yogic poses. We should be very grateful to God, who has supplied us all the enjoyments. This usefulness of the individual foot organ really belongs to the sphere of the cosmic foot organ whose attributes have come down in its transformation. In this series the primordial Prakriti is the means of enjoyment and liberation,

We should, therefore, be thankful to God for his limitless benefits and in them we should realize him. He is inactive but associated with the Prakriti. The ignorant think that he is the doer. He is every where but they think that he is local. He must be known because by knowing him we will understand the various activities of the Prakriti. By realizing him, man's bondage drops down. The knowledge of the Prakriti and the Purush, and renunciation are the means of salvation.

Chapter IX

THE SPHERE OF THE COSMIC RAJAS AHANKARIKA HAND ORGAN

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The cosmic sphere of the Ahankaric hand nrgan lies above the cosmic sphere of the foot organ, and it is shining, whitish and of light organge dull colour. It has less yellowishness than the spheres of the other organs of action, because comparatively it has less quantity of tamas. The sphere of the cosmic foot organ has a little more redness of rajas than the cosmic region of hand which possesses more rajas. The hand organ is more agile but it is less steady and firm than foot.

This is the fourteenth curtain between you and the Brahma. The other curtains are gross but this one is subtle, and, therefore, the control on hand requires a little greater effort than the control on foot. Its attributes are two -- (1) grasp and (2) release. But they are not clearly perceptible in the cosmic region because there is no use for them there. When the subtle body has been created, then the hand organ is necessary. At this stage it appears and becomes perceptible. At the time of the creation of the universe the cosmic hand organ is present in the Akasha region. The subtle hand organs of all the subtle bodies are alo taken from this region. This is the material cause of the individual hand organ. The souls which return from liberation assume subtle bodies, and the subtle hand organ for them is taken from this region. The hand organs of liberated souls mingle in the cosmic region.

This cycle of the Prakriti goes on with the help of the intelligence of the Brahma. The cosmic hand organ has five forms and constitutes a spoke in the thirtytwo wheels of the Prakriti. Realize the five forms and their efficient cause, the Brahma, through Samadhi. Perfect your realization of the Brahma with the help of renunciation and obtain liberation. Our science of divinity is very useful even for the athsists because it explains the Prakriti and the objects which are its effects.

Realization of the Brahma in Its First (gross) form

The cosmic hand organ is the eighth transformation of the Ahankaric (super-sensuous) creation and second transformation of the

cosmic rajas Ahankara. Between the Brahma and the Jiva this is the twentieth curtain from above. Before the production of the region of the cosmic hand organ, the regions of the cosmic action organ of speech and the organs of perception had been created. The hand organ is used most for action and enjoyment.

The cosmic region of hand organ possesses two qualities (1) the quality of grasp and (2) the quality of release. All the activities of hand organ are included them. In all actions you have to grasp or hold something, and then you leave or release it.

Apparently. it seems that the gross hands are responsible for all these activities but the hands are really the external instruments. The activity essentially belongs to the hand organ in the subtle body inside the Brahmarandhra. It is like an extremely tiny, shining star, which is the transformation of the cosmic region. In the subtle region, the hand is a part of the subtle body, made of the tanmatras and gives urge for action. In the gross body, it receives the urge for action from the subtle hand in the Brahmarandhra. In fact all activities are guided by the subtle organs. Poeple say that our hands are working but it is the mind and intellect which jointly direct gross hands.

The actions of grasping and releasing are there in the cosmic region but there they are not put to any use. From there they come to the individuals, and, there, to understand the real nature of the hand organ, we have to proceed from the gross to the subtle, but the behaviour of the subtle organs which direct the gross one, is perceived only by the Yogis. To understand the activities of the subtle organs we have to first study the activities of the gross hands. In the hand the quantity of the cosmic sattva Ahankara is 0.6, which is larger than what it is in other organs of action. Sattva or knowledge is the same thing. The knowledge resides in the organs of acticn in the Bral marandhra (divine hole). The subtle organs of action accompany the subtle body in all species, but in the suffering species (Bhog Yonis) the intellect has to function very little; because these species are to suffer and not to act. In them the organs of action which are most necessary for suffering become very powerful. Some birds at great height are attracted by the smell of an edible. A kite can see from a great distance a piece of flesh lying on the land. The organs of the Bhoga Yonis are used for suffering, their knowledge is dormant. Animals have four feet. The hoofed animals walk on four legs. They use their mouth for hands. Buffalos,

cows, donkeys, horses, and camel etc., belong to this category. This reminds me of a story. At Rohtak, a camel became very wild, and its rider dealt it a heavy blow. •The rider knew the fury of the animal and kept away from it, but one night, while half awake, he sat within the reach of the camel, which rushed at him and caught his arm between its jaws. The man cried for help and he was saved. This is how animals use their mouth for hands. The clawed animals like tiger, panther, dog, and cat use their four feet for catching and attacking. Their power of catching resides in their mouths and feet. Of Course, they use their fore legs also for walking. The subtle organs delegate the function of one organ to the other in gross bodies, The serpant uses his bones for feet. The elephant uses his trunk for hands.

Though inanimate, the human hand possesses great skill. It can write a Gita verse of 32 letters on a grain of rice which can be read clearly through miscroscope. I saw this in an exhibition at Delhi and Lahore. The hand itself could not do it. It was under the direction of the subtle hand organ possessing 0.6 of knowledge, which helped to accomplish it. The knowledge in hand enables it to paint lifelike picutres or build 50 storeyed sky scrapers. The subtle organ is associated with the intellect and the latter with the soul. These three cooperate and help each other. Hence the hand produces most valuable pieces of art. It produces Dacca muslin, extremely thin and transparent. Nails have been used for making relief pictures. This wonderful power of skill has been obtained by the hand from the cosmic hand region. A wise man must perceive the intelligence of the Brahma in all these functions and activities. One must practise extreme detachment and renunciation so that his realization becomes permanent.

Realization of the Brahma in Its Second Form

The attributes of hand have been described above. Really speaking the hand has only one quality. It grasps, which naturally includes release also. The foot also has only one quality, that of movement. The functions of the organs of action and the organs of perception are identical; later on they bifurcate. Grasping is the natural function of the hand. This attribute and the hand are one and inseparable. Grasping is the attribute and the cosmic hand organ is the object or substance. These two are inseparable.

Question—Certain species have no hand. For instance, fish, birds serpants and scorpions etc. Do you think these species in the subtle form possess no hands ?

Answer:—The Subtle bodies of no species are handicapped. They contain 17 elements. If a subtle body does not possess any particular limb, it makes the other limb perform its functions. A serpant has no legs, but it runs so fast that a horse-rider cannot over-take it. This means that the whole body of a serpant performs the function of running. It is because the subtle organs are urging, otherwise the serpant could not move. The crow uses its beak for grasping. A pigeon feeds its young ones with its beak. They do it because their subtle organs activise them. The subtle bodies perform all their functions without gross organs. The perfect Yogis also do the same. They do not utter a word but their voice reaches the other man's ear. This happens when a Yogi wishes to talk to a man at a distance. Sometimes the language is the media, but ideas can be communicated without it. A body may not possess an organ apparently, but it does possess it in a subtle manner. The subtle organ of all the species are of the same shape. It is in the gross body that they differ.

In this non-distinction of the substance and its quality, the subtlety of the Brahma must be realized. This is possible through renunciation alone. If a Yogi engages himself in grasping, he is lost. Hence while advancing in spirituality, he should give up accumulating wealth and family. It is the renunciation which leads a man to the knowledge of the Brahma.

Realization of the Brahma in Its Third (subtle) Form

The Rajas-dominated Ahankara (self-sense) which is the chief material cause of the cosmic hand organ is the subtle form of this sphere. The sphere of the cosmic hand organ is the effect of the Rajas self-sense which consists of the mixture of comparatively small proportion of the cosmic sattvic self-sense. This is not the combination of different objects. It is like a body from which the hands and feet cannot be separated. The mixture of the three Ahankaras in the cosmic Rajas-dominated sphere of the cosmic hand organ is an inseparable object. Here the mixture of the three Ahankaras dominated by the cosmic Rajas Ahankara is the cause and the individual hand organ is the effect. The hand organ is, therefore, the combination of the general and particular. It is called the substance or object. Thus the cause and effect, though different, are one.

According to the theory of Satkaryavad, the cause and effect are intermixed, as gold in ornaments. Here the cosmic region of the

hand organ has combined with the cosmic region of the three Ahankaras and has become one inseparable whole. 0.6 of Sattvic Ahenkara, 1.9 of cosmic Rajas Ahankara and 0.5 of cosmic Tamas Ahankara have mixed up and transformed themselves into the region of the cosmic hand. The cosmic region of the hand organ contains 1½ times more of the Sattvic Ahankara than the region of the organ of foot. There is consciousness in foot but less than that is hand. The hand is capable of making beautiful pictures on paper or canvas or even on stone and iron. But the foot, even after a lot of proctice, in the absence of the hand, can do something on paper alone. All the art, that we see on wood, paper, stone, clay or metals is the product of the hand. In hand the Rajas Ahankara preponderates. Hand is, therefore, a symbol of action. The human hand is responsible for all the creation that ministers to the enjoyment of man. It has made the Suez Canal, joining two seas, and built large factories and mills. It has manufactured cars, rails, aeroplanes and watches etc. It is the hand which is responsible for the destructive world wars. The Atom Bomb has been manufactured by hand. Everything that goes on in the world is due to the human hands. Even our own body is served by our hands. The Tamas attribute in hand stays it a little, otherwise like a car without brake, it would have gone wild and never stopped.

All the activities that we see in the hand, have come from the cosmic hand organ. There these activities are not manifest. But when the cosmic region of the hand organ manifested itself into gross hand, then all the attributes and qualities which were lying dormant in the cosmic region descended in the gross organ. The colour of the hand organ is lighter than that of the foot. The cosmic region of the hand organ has more of whitishness, representing knowledge. The subtle individualized hand organ is of the same colour. It resides in the Brahmarandhra like a shining tiny star in the subtle body. The cosmic region pervades the Akash.

When the cosmic hand organ with the help of the three Ahankaras in limited quantity transforms itself, it is miraculous, and in this inseparableness the presence of God must be realized. The different objects have combined, hence there is no distinction. The cosmic and the individual are thus inseparably united, and in it the Brahma should be realized.

If you will engross yourself in the activities of hand, all that has been achieved in the field of spirituality will come to nought. You should, therefore, strengthen your feelings of renunciation.

Realization of the Brahma in Its Fourth (genealogical) Form

The region of the cosmic hand organ possessses the attribute of creation or projection. It is not always the same. It has come down from its cause. At the time of dissolution, it is re-absorbed in its cause. It never stays in the same condition, it decreases and increases. When the cosmic regions, have been formed, the formation of the individual regions commences and the latter combine to create the subtle bodies. When the five Bhutas have come into existence, the gross bodies begin to form. The individual hand organ is created out of the cosmic hand organ. The cosmic hand organ is the cause of the individual hand organ. When this takes place, the cosmic region decreases in quantity. When a pot is made out of a heap of earth, the heap decreases in quantity. The quantity of hand organ does not change. The total of the cosmic region and the individual region put together is always the same. But sometimes one region is smaller and the other is greater and vice-versa. The hand organ has descended from the primeval Prakriti along with the Prakriti's three attributes-existence, knowledge and activity. From the Prakriti were produced Mahat sattva, Mahatrajas, and Mahattamas. Then from the Mahattamas came 3 self senses and a certain proportion of their three attributes resulted in the formation of cosmic hand organ. The knowledge of the Prakriti came down more in the hand than in any other organ. Activity is the main attribute which has come down to hand but it is comparatively smaller than in any other organ. These two attributes changed into the activity of grasp and release. In the cosmic region they were not used and therefore, were not manifest. But they appeared in the gross region. Briefly speaking the Prakriti with its properties has transformed itself in the hand organ. Hence, the hand is genealogically related to the Prakriti. This is the genealogy of the hand and in this genealogy of the hand the pervasiveness of the Brahma must be realized.

Question—You have been repeating these 10 or 20 sentences again and again. Is it not a literary flaw ?

Answer—In this way we have been showing the relation of the Brahma with the different objects with the Prakriti. Hence, it is not a

literary flaw. It would have been a flaw if, while showing the relation of the Prakriti with a particular object, the sentences had been repeated several times, in that very context. But we have been showing that every object is genealogically related to the Prakrati. We have already said that several teachers could not understand the five stages or conditions of each object and, therefore, held that there is nothing like five conditions in every object. These five conditions are applicable to the five Bhutas and not to the Tanmatras. Such commentaries have led the readers of the Yog philosophy to believe in their theory. Hence we have expanded our theory repeatedly. Patanjali and Vyas both have referred to this theory in brief. Only a few have understood them and realized God. There are 33 elements in the world, each grosser than God, and they have 157 conditions. In all these actions the proximity of the God must be understood. If after having crossed the 157 stages, one realizes God, we will consider our labour amply rewarded. In the fourth form of the hand organ which is the 69th stage, we have to realize God and understand that it is the Brahma whose proximity is responsible for all transformations. This realization will have to rest on the bed-rock of renunciation. Maintain it strongly and it will lead you rapidly on the path of liberation.

Realization of the Brahma in Its Fifth (usefulness) Form

The usefnlness of this region is that it is used for the formation of the subtle bodies of all the living beings of the world. The hand crgans of those who became liberated merge into this store. This region pervades the entire Akasha but stays in its own units. The thirteen regions, we have so far described are pervaded by the sphere of the hand organ because these are grosser than this. It is not there, in the succeeding sphere of speech etc. Hence in all circumstances in all the regions the formation of the living bodies goes on and after the dissolution, it is this region that is drawn upon for the next creation.

The attributes of this region are grasp and release. Their usefulness is manifest in the individual organs. If a species were devoid of hand, it would have been unable to act or enjoy. Both the species (the Bhoga Yonis and the Karma Yoni) would have been unable to do anything, Man has hands. Therefore, he picks up and eats. Without hand, he would have been helpless. His foot or any other limb could not perform this function. The hand of animal has merged in its mouth. Its mouth and tongue do not speak. It seems that these

animals, in their previous birth as human beings, abused their gift of tongue. They might have used abusive and insulting language and uttered false-hood and spoken ill of others. Hence now they belong to the species which has no gift of speech. In this life they have forgotten all about speech. Their organ of speech performs the function of hand. The elephant has no hands but its nose is so long that it can grasp with it.

The functions of hand are not only grasping and releasing but also cleaning the body. By washing, it helps other limbs also. The mouth eats but the hand takes the food to it. It reduces to writing the thoughts which arise in the mind. It makes life-like pictures and forms beautiful letters. There is nothing which a hand can not do. It builds cottages, houses, places and forts. It makes bricks, saws wood and cuts stones and manufectures machines which complete the work of days in few a hours. Millions of yards of cloth are manufactured per day and large quantity of sugarcanes is crushed daily. The human hand has built cities, roads, dams, and has published millions of books and preserved human knowledge.

The domestic work is done by hand. Cooking, washing, and cleaning is the work of hand. It produces the grain. It waters crops, supplies manure, harvests and winnows.

When an enemy attacks, it is the hand which defends. It manufactures weapons and uses them. It has manufactured wonderful weapons to check aggressors. When floods cause havoc it is the hand which gives relief. Man swims, flies and does so many things with hands.

But hands are used for evil purposes also. People scale the the walls, break locks, plunder property and commit murders. They rob way-fairers, pick-pocket, relive people of valuables, remove rails and cut wires, make forged documents and administer poisons. Thus hands are responsible for countless good and bad deeds. Man suffers because his hands commit bad acts, and gains because they do good things. Thus the usefeiness of the organ of hand is immensely extensive. In this we should see the intelligence of the Brahma which may prevent our hands from committing bad acts which are the cause of the cycle of birth and death. Our happiness lasts only for some moments. We are mostly engaged in earning, or protecting ourselves. To get free from this bondage renunciation is the only way.

Question—In your book 'The Science of Soul' you have described the gross body consisting of the five elements, and therein you have shown that in the organs of action and perception, the elements dominate. You have shown that the earth dominates in the anus, water in the genital organ, fire in the foot, air in the hand and Akasha in the tongue. Similarly you have dwelt on the importance of the five elements in the organs of perception also. Do you think the five tanmatras dominate also the organs of subtle body.

Answer—The rules which govern the gross body are applicable to the subtle body also. Subtle bodies are the effects of the Ahankaras in which Rajas prevails. It performs its functions equally both in the subtle and gross bodies. The usefulness of hand is more in the gross body than in the subtle one, because for the former, more knowledge has to be acquired and more acts have to be performed. It is here that a man enjoys and suffers and also strives for liberation. In the region of the tanmatra, he has to do nothing but enjoy.

Chapter X

Nineteenth Curtain

THE SPHERE OF THE COSMIC RAJAS AHANKARIKA SPEECH ORGAN

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The sphere of the Cosmic Ahankarika speech organ is above the sphere of the Cosmic Hand Organ.

This is the 15th curtain between you and the Brahma. You have crossed the 14th curtain. The curtains become progressively more and more subtle. The control of speech is most difficult. It is calm for a moment and then it is violent. It can delight and also offend.

It has only one attribute, the speech. The speech is present in the cosmic sphere of speech but there is no use for it and therefore it is not manifest. It manifests itself in the subtle bodies and also in the gross bodies of this world. The Yogi visualizes it every where.

At the time of the creation of the universe the sphere of the cosmic speech organ like other spheres exists in its own limits. The sphere of the cosmic speech organ is the material cause of the individual subtle speech organ. The subtle organ of speech present in the subtle bodies, is the individual speech organ.

It has five forms like other organs, Along with them try to perceive, in Samadhi, God who is the efficient cause.

Realization of the Brahma in Its First (Gross) Form

It is the last organ of action. The single function of this sphere is to speak or to express one's thoughts through words. The thoghts belong to the intellect and arise due its contact with the soul. The speech manifests them. This attribute is present in the Cosmic sphere. By the Yogis the manifestation is felt in the subtle organ and by others in the gross organ.

Due to its subtlety it is present in or pervades all the spheres so far described. This sphere is bright and of orange colour. It is brighter than other spheres of the organs of action. It contains the Sattva in the largest quantity. Due to the preponderance of the Sattva, there is abundance of knowledge in it, and due to the presence of the Rajoguna, it is full of activity. The organ of speech is used more than any other organ but it has no gross organ like hand, feet etc. Of course, there is the tongue, and people some times call it speech. The tongue is called Jivha in Sanskrit, which means that which speaks repeatedly. But tongue is not speech. Its attribute is taste. The tongue is a great instrument of speech. Its touch produces all the sounds. While pronouncing, sometimes the tip, sometimes the middle and sometimes the lowest part of the tongue is used. Though the tongue is the principle instrument of speech, it is not speech. A king has many assistants. They are his right hands, but the king is different from them. Similarly any thing may be the instrument of speech but the speech is different from it. Like the tongue the gullet, throat and lips are also helpful in producing speech, but none of them is speech. Panini, the great grammarian says "The soul, with the help of the intellect, grasps the objects. When it wants to speak, it uses the mind. The mind strikes against the fire of the body which gives movement to the air. It moves through the heart and other organs and produces the sound."[1] "The part from the heart to the lips is the gross organ of speech which resides in the intellect. The organ of speech, residing in the Brahmarandhra, produces the words. From it emanates a variety of meaningful sounds. What a strange action of nature, the mighty actress ! The organ of sound situated in the Brahmarandhra catches the sound from the Akasha. The subtle organ of speech, residing in the Brahmrandhra, expresses the sound, taking it from the Akasha in the mouth Hence it is said that the Akasha is the support of the word or sound. You may hear a word or uttar it, the medium is always the Akasha. The sky, enclosed by my house, belongs to me. It is for me to let any body in, or not. Similarly the sky, enclosed by your house, is yours. You may let in anybody or not. The Akasha is one, but divided. Hence the ears hear and the mouth speaks. The organs of hearing and

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१. आत्मा बुद्धया समेत्यार्थान् मनो नियुक्ते विवक्षया,
सः कायाग्निमाहन्ति, स प्रेरयति मारूतम्,
मारूतस्तूरसि चरन् मन्द्रं जनयति स्वरम् ।।
पाणिनीय वर्णोच्चार शिक्षा

speaking are subtle, and the gross organs are mere instruments. It is not absolutely necessary that only these instruments should be used. Even in the gross body, one hears through the forehead without ears. Just place your watch against your forhead; how clearly you hear the sound. Similarly the subtle eye of a Yogi, even without the gross eye, sees every thing in the body and outside it. This applies also to the other organs. What is necessary is to develope the power by practice. The organs, so trained, are called the divine organs. The ear, eye, tongue etc. can be so trained. The gross organ of speech which pervades the mouth and has the form of sky, belongs to the same category.

The attribute of this organ is to speak or to pronounce. It utters letters or sounds. When the letters are not clear we call them sounds. We can distinguish between letters and sounds and can also imitate them but we can not understand what they convey; therefore, we do not call them speech or language.

Speech is a problem for the modern Philologists. They can not solve it. In sheer despair, they have given it up. They cannot explain as to how the speech has developed. They are not prepared to admit that it has come from God. If they admit it, then the Rigveda will have to be reconized the most ancient divine speech. There is no other explanation of the beginning of the expression of thoughts. Europe has, therefore, given up the pursuit of the origin of speech and those who are still engaged in this research are dubbed lunatics.

The sound of beasts, birds and insects is considered meaningless but the experience of hunters and wild tribes is quite different, They think that like men the animals also express themselves. The hunters once had to kill a lion which roamed about in the forests and never appeared before them. But they had recorded the sound of the lioness in her sexual excitement. They caught it on a tape record. The sexually excited lion came out and looked about for the lioness and was shot dead. The lion could understand what the sound of the lioness signified. It conveyed the sexual desire of the lioness. Similarly when a lion appears in a forest, the birds make a peculiar sound and alerts the animals which understand the sound and hide themselves for protection. The experts have recorded many such situations of animals and birds. Sage Patanjali also says that a man can reach a stage at which he can understand the sound of all animals.[1] Vachaspati Misra also says that

१. सर्वभूतरुतज्ञानम् – विभूतिपाद सूत्र १७ ।

a man can understand the significance of the sounds of animals, beasts, reptiles etc.[1] In Kadambari a parrot blesses a King. What the birds and animals speak is also speech. What does it matter, if man does not follow them ? Because of it, the speech does not lose its significance. In the world, there are thousands of languages, and countless dialects have branched off from them. Some people living together, do not understand each other's language. The people of the Panjab, Bengal, Madras and Hills do not understand each other, though they are the inhabitants of the same country. Then, what to say about the languages of other countries ? Russian, German, Japanese, Chinese and English are quite different languages.

In this way, all these languages are the products of speech. The function of speech is to express the thoughts arising from the intellect. It is the speech which is the means of exchange of thoughts. Birds and animals may feel satisfied, after they get food, and may do without speech, but a man can never do without it. To observe silence one should have perseverance. A man observing silence talks through writing or by signs or jesticulations. If he proceeds further, he observes extreme silence. Then he expresses himself neither through writing nor through gestures.

For an ordinary man speech is the main medium of behaviour. The standard of ability of a man is determined by the descency and refinement of his speech. Sweet speech attracts the hearts, and endears strangers, so much, that they get intimate friends and sacrifice every thing. Bitter words, on the other hand, cause quarrels and litigations, and lead to use of lathi, swords and guns, which causes bloodshed.

It is through speech that a man expresses the knowledge of his intellect. The speech is the means of discourses, lectures, meetings and social gatherings. It appears in the form of songs, poems and stories. The deepest experiences of life are expressed through speech. The alphabet is the physical form of speech. The twists and turns of speech have produced the variety of forms of alphabetical letters. An alphabet is the gross form of speech. The gross form of speech is used during a man's life time, and when his voice is no longer audible in this world, the alphabet reproduces his words.

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१. सर्वेषां भूतानां पशुमृग सरी सृपवयः प्रभतीनां यानिरुतानि ।

The experiences of the seers and thinkers of the world are enshrined in the store of literature through the alphabet. A speech thousands of years old can be read and pronounced with the help of the letters of the alphabet. The pronunciation of speech is embodied in the alphabet. Without the alphabet, how could the Veda, the Puranas, the Bible or the Quran survive and appear before us today ?

It is the speech which expresses the internal feelings of man. Through it, love, hatred, enmity, anger, compassion etc. come out. Day and night, men are engaged in varied activities through speech. Speech has great importance in the evolution of the human world, and this importance shall continue for ever. The speech is inanimate but it animates him who uses it. The speech and intellect both are inanimate but they talk knowledge. It is the speech which talks about arts, sciences, religions, ethics, politics, history, geography, geology, archaeology, philology etc.

The forms and attributes of speech are contained in the cosmic sphere. They are not manifest because they are not used. They manifest when they are individualized. In a gross body, the gross speech is employed and in a subtle body, the subtle speech is used. The latter is called 'Shabda Tanmatra', The gross speech is the medium of expression in the world. In the world of subtle tanmatras, it is the subtle speech that is used. The speech first exists in the sphere of Tanmatra and later it is uttered in the gross world.

Question—Are the speech or words employed for conversation in the sphere of Tanmatra ?

Answer—As in the world of the 'Tanmatras' the subtle bodies and organs exist, we have to suppose that some action is done by the sound 'Tanmatras' or the subtle speech. If a Yogi can make use of sound 'tanmatras' in this world why cannot he do it, in heaven ? The commentator of the Yoga Shastra says that by concentration on the root of the tongue one experiences the heavenly word.[1] The words are pronounced through speech. In the world of the 'tanmatras', it is done through the subtle speech organ. Even in this gross body, when the mental recitation is done, the subtle speech is at work.

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१. जिव्हामूले शब्दसंवित् – योग. वि. पा.

While I am writing this book, the subtle speech is active, and the gross speech is inactive.

This is the gross form of cosmic speech organ. Realize it in the subtle state of Samadhi. Experience the proximity of the invisible God, who causes all these transformations. If the realization of God is to be maintained, renounce speech. Do not entangle yourself in the snares of Maya. The boat of renunciation alone will help in crossing the ocean of the world and give salvation. Hold fast, therefore, to renunciation.

Realization of the Brahma in Its Second Form

The attribute of speech is ever present in the sphere of the cosmic speech organ. This attribute is its form or nature. They are related as substance and attribute. Speech is the attribute and the sphere is the substance. The substance and the attribute are identical, not separable. In the cosmic sphere the attribute of speech cannot be visualized. The speech is uttered by the individual speech organ. The individual speech is produced by the cosmic speech. The individual speech and its attribute bear the relation of the substance and its attribute.

Question—What is speech ? If utterrance is speech, then, are the radio, phonograph etc. which reproduce words also speech?

Answer—No, it is not the speech. It is an imitation of speech. The material is so arranged that the sound is reproduced. It is not produced by volition from heart and throat, and as a result of the action of air. Speech gives expression to thoughts as desired. The radio and phonograph only reproduce the sound which is just an imitation. What was spoken first and caught by the apparatus was speech, which is an attribute of the organ of speech. Without the help of the speech organ, we cannot utter even a syllable. Man can only copy. He has not so far produced a single original object. He has manufactured imitation fruits, but not, any original one. A man imitates by his speech, but it is not imitation. What he utters becomes original. This is the difference between speech and the sound produced by an apparatus.

Question—What is speaking ? What is it that you call speech? The telephone rings, the harmonium produces sound, the lute gives a tune. Do they all speak ?

Answer—No, the sounds of the telephone, harmonium etc are not speeches. They are mere sounds. Of course, the sounds are in

speech, but they are meaningful. Several sounds combined signify an object. The combined sound of letters convey a sense. The letters which constitute an utterance are also significant. If the word is significant its constituents also are significant. A quantity of til seeds produces oil, hence every seed of til is also capable of producing oil, though it may be in a very small quantity. A sand dune does not give even a drop of oil, hence a particle of sand cannot give even the smallest quantity of oil. Similarly if a group of letters has a meaning then the letters which are its constituents have each a meaning. If only a letter in a word has meaning, the remaining letters are useless. If in the word 'Yupa'. 'Y' alone has a meaning, 'upa' will be meaningless. And if 'upa' gives a sense, 'Y' will be meaningless. In this way Yupa, Kupa, Supa and Stupa, each of which consists of upa will convey a confused sense. The constituents being meaningful, their group also is meaningful. Thus a meaningful sound alone is speech. The sounds of bells, harmonium or telephone etc. are without meaning. They may continue for hours but will convey no sense. If they are taken to signify something, it is not their meaning. That is only imaginary and temporary. You may take a sound to convey one sense and another man may take it to signify another sense. Hence it is not a speech.

Sound is the attribute of word,and pervades the space. Speech also pervades space, and is heared in space but the speaker is a sentient being. If the being is gross the speech is also gross. If the being is subtle, the speech is also subtle. Hence the sounds of telephone etc. are not the speech.

A harmonium and a lute make music. They help the tune and beat time, but what they produce is not speech. The song belongs to some speech, but the instrument does not belong to it. It just helps the rise and fall of tune and produces the form of music. It does not sing a song. Hundreds of songs can be sung in a particular tune. When an instrument produces a tune a singer can sing any song and adjust it to the tune of the instrument. It will be the same sound in every case, even if there are one hundred singers singing hundred songs in the same tune. The instruments can help all, because the instruments produce only the sound and not the tune,

Question—You think that speaking is the attribute of the cosmic and individual speech organ. Please tell us what is the language of this speech. Is it the Sanskrit language which has no beginning?

Answer—No, the ancient speech is not Sanskrit. It is just a speech, the common attribute. The various languages are only the transformations of the original speech. The microphone magnifies sound. The record may be in any language. The mike produces the language of the record. Its attribute is to speak. It is not concerned with any particular language. The attribute of the mouth is to eat, and of the teeth to masticate. The mouth will eat what is put in it. Similarly the teeth will chew what comes between them, whether it be sour, sweet, hard, soft or salt. For example, take the Hindi alphabet. Its letters are symbols of certain sounds. The sounds of any other langueage can be represented by these letters. The language may be Sanskrit, Prakrit, Pali, Suraseni, Magadhi, Brij, Marathi, Gujrati, Bengali, or Malyali. Similarly the attribute of the cosmic speech is just to speak. What language is spoken is not its concern. This is the way to understand the general and particular transformations. The sphere of cosmic organ of speech helps the people of the whole world, animals and birds of all classes, to make use of their own individual languages or speeches. No obstruction is ever felt.

Question.—Sir, in order to perceive the sphere of the cosmic speech organ which languages have to be learnt. In order, to learn swimming, one has to enter into water. Is it necessary to learn a language in order to be able to speak. Cannot one express oneself without a language ?

Answer—It is not necessary to know any language in order to perceive the sphere of the cosmic speech organ. It can be perceived by a dumb or a talkative man or even by one observing silence. If a man concentrates on words, their significance and their parts, he can aquire a knowledge of the speech of human beings, animals and birds. If by the power of Yogic exercise a man can understand all the languages, why should he learn one particular language for practising the Yoga. The Yoga is open to all the peoples of the world. It is not limited by language, region or religion. A child speaks as soon as he is born. He may be of any nationality, his preliminary speech is the same. He may be an English, Russian, German, American or Chinese or a Japanese child, he utters the same speech when he is born. It is the basic language of the child. Is it possible for a linguistic expert to say, to what nationality the child belongs by only hearing the sound of his weeping. The pine tree of all the countries is almost the same. The

sphere of the cosmic speech organ is the same in the entire universe. The individual speech organ emanating from it, is also the same and possesses the same attributes. The diversity appers. when further and particular transformations take place. Speaking is the first and language the next step. All creatures speak, and on hearing their sounds, we can recognize what animal is speaking. The language is the further development. Hence for merely speaking, language is not necssary. Speech is the attribute of the sphere of the cosmic speech organ. On the basis of it, the different languages are spoken.

In the second form of the sphere of cosmic and individual speech organ, characterized by the complete coalescence of the substance and its attribute, we should try to perceive the proximity of God. But remember that the speech organ which is so useful, is also a source of trouble. A deer attracted by the sweetness of sound loses its life. One should, therefore, understand it in all its aspects and make his way to salvation easy through renunciation.

3. Knowledge of the Brahma in Its Third Form:

The sphere of the comic speech organ is the transformation of the mixture consisting of the following elements:

0.8 cosmic Sattvic Ahankara
0.2 ,, Tamas ,,
2.0 ,, Rajas

The sphere made of this mixture is indivisible. Though mutually different, they have formed an integrated indivisible entity. The three self-senses in general, and the sphere of the speech organ in particular, form a combination which is indivisible. The cosmic Rajas self-sense preponderating, the sphere is regarded as the transformation of Rajas Ahankara. This is the subtle form of the sphere of the cosmic speech organ. The cosmic speech organ is the subtle form of the individual speech organ, because the cause and the effect are inter-related.

As compared to the other organs of action, the organ of speech has the largest measure of Sattva. Hence this sphere is chracterized by knowledge. Speech is, therefore, the most efficient means of expressing ideas. By maintaining the predominance of sattve the speech becomes sweet, endearing and charming. The speech of a sattvic individual is marked by sweetness, knowledge, virtue. love and sympathy.

The preponderance of sattva enables the speech to express a wealth of knowledge. Hence the speech, though inanimate, expresses deep and amazing things of knowledge. The rajas and the tamas are suppressed in order, that the speech may become more and more sattvic. The sattvic quality of speech increases by making sparing use of it. If speech rests entirely on truth it expresses only what is right.[1] Then what one says does really happen.[2] His speech is always effective. True speech leads a man from the pleasant to the right. The recitation of Om or the Gayatri is the sattvic element of speech. Such recitation leads all the sense-organs, specially the organs of perception; to what is right and ennobling. The sattva in speech lifts a man from the animal state to the state of divine.

If the rajas element of speeeh is under control, the sattva in it developes. However, if the rajas dominates, the speech becomes sharp, bitter and loquacious. The bitterness of speech is a terrible affair. The wounds caused by weapons heal up but those caused by speech are ever green. Bitter speech creates quarrels and litigations resulting in the breaking of heads. The events of Ramayana and Mahabharat originated from the bitterness of tongue. The bitter speech of Manth-ara sent Rama in exile to forests and subjected him to untold hardships, and the biting tongue of Draupadi caused the destructive war.

When the Tamas in speech bursts out, it becomes ineffective. It dwells on immorality and sin and spoils an individual's life in this world and the world beyond. It chains the ignorant to indolence and makes them indulge in inactivity. In the state of the Rajas, one becomes talkative, while in the Tamas state one tends to be silent. If it manifests itself, it does so in unspoken words.

The three forms of speech come from the speech in the Brahma-randhra. The gross speech in the mouth is its mere instrument. These attributes in the speech have come from the Ahankaras which are its sub-tle forms. They are woven in their causes. While realizing the subtlety of speech, one should realize also the subtlety of all-pervasive God in all objects and states. To stabilize the realization of God, strengthen your will for renunciation. See that you are not lost in the external attractions of speech and do not go beyond words, and are held up by

१. सत्य प्रतिष्ठायां क्रियाफलाश्रयत्वम्-योग सूत्र २-६

२, अमोघास्य वाग्भवति । व्यास भाष्य

the sweatness of tune, and fail to realize God. Strengthen, therefore, the ideas of renunciation and knowledge which will shatter the shakles of the Prakriti.

Realization of the Brahma in Its Fourth (genealogical) Form

The Prakriti tends to transform itself. It changes itself with its attributes. In the sphere of the cosmic speech organ also, the Prakriti has transformed itself with its attributes. The first transformations of the Prakriti are Mahat-sattva, Mahat-rajas and Mahat-Tamas. From Mahat Tamas have emanated the three cosmic Ahankaras. These three produced the sphere of the cosmic speech organ. In this sphere the knowledge inherent in the Prakriti dominates. Its stability and activity are secondary. The knowledge accompanied by activity has resulted into speaking which is not felt in this sphere. It is felt in individuals.

The sphere of the cosmic speech organ, thus possesses the quality of production. But its state is not always the same. When individuals are formed, it undergoes reduction, and when they are reabsorbed it increases in volume.

Question—The action of speaking will follow the word. But the sound tanmatra is a later phenomenon in the process of creation. How was it that the sphere of the organ of speech came into existence earlier.

Answer—Speaking is an attribute which resides in its substance. Speaking is also an action which appears only when there are throat, gullet, tongue, etc. But so far even the organs of the subtle body have not been completed, what to speak of mouth, and tongue etc. Speaking as an attribute is, therefore, different from the action of the throat etc. We should also consider that a man who has just died of heart failure was speaking a few minutes before his death. Now mouth, tongue and gullet are all there but he does not speak. You may say that there is no soul and, therefore, he does not speak. But what we have to know is that a minute before he was declared dead, there was soul and mouth and tongue, why was he not then speaking ? Speaking is an action and attribute of speech. The action manifests the sound which belongs to the mouth etc. Space is not its efficient cause. When space is not the efficient cause of speech, why should space be necessary for the existence of the speech organ ? Hence

the question is baseless. The sphere of speech organ has an independent existence and its attribute is speaking.

Thus the Prakriti which is the cause, transforms itself into Tamas and Ahankaras. Now it has changed into the sphere of the speech organ A yogi should perceive this wonderful phenomenon of transformation, and in the samadhi he should realize the proximity of God, the effcient cause. He should understand how the immanence of God has set the process in action and how the intelligent Brahma is related to it. This realization of God should be strengthened by extreme renunciation. Without renunciation, it is just a structure on sand, which will topple down by a mere push of wind. Renunciation is, therefore, absolutely necessary for the practice of Yoga.

Realization of the Brahma in Its Fifth Form

The usefulness of the cosmic speech organ lies in the fact that it produces the individual speech organs and is responsible for the completion of all subtle bodies. Among these subtle bodies, those which are entitled to reside in heaven, enjoy subtle objects with the individualized organs. Those who have to enjoy pleasures or suffer sorrows, do it with their individual organs in different lives and regions. The rest, endowed with knowledge, come down with individual speech organs to endeavour for liberation or to enjoy and suffer in hmman life. This sphere pervades the space within its own limits. The subtle bodies are, therefore, produced every where. After reabsorption, when the universe is reproduced, it is from this sphere that the speech organ is taken for creating bodies.

The attribute of speaking is present in this sphere in a concealed form. Its usefulness is known from the usefulness of the individual speech organ. The entire behaviour of the world is carried on through the gross or subtle speech. The speech is used for two purposes, enjoyment or liberation. Hence it is the cause of worldly pleasure and salvation. The subtle speech is used in heaven and the gross one in the world. When words are pronounced, the speech helps us to understand their significance. A teacher imparts knowledge through speech, which is directed towards the happiness of mankind. Those who act on it obtain happiness.

The Upanishads have lavished praise on speech. "The speech became breath and entered the mouth.[1] The abode of the speech

१. वाक् प्राणं भूत्वा मुखं प्राविशत्

organ is really the 'Brahmarandhra' and it acts in the mouth. Therefore it is said that it entered the mouth. It is through the breath that words are pronounced. Hence it became breath and entered the mouth, as it were. "The air moves in the heart and generates speech".[1]

A creature expresses his feelıng through speech. Joy and sorrow pleasure and pain, anger and satisfaction are expressed through it. When a man is on the verge of death, he is unable to express himself to his friends because he cannot utter a word. He struggles to speak to his friends and relatives, but cannot. He and his people are in a state of great anguish because his speech has ceased to function.

Beings, not endowed with speech, give expression to their internal anguish through their sound. A wild and violent animal like tiger makes peteous sounds when in trouble. A tiny baby expresses its thirst and hunger in broken words to her mother. The entire human life is interwoven with speech. The importance of speech is felt at every stage of human life. In fact, without speech we cannot get along.

It is with the help of speech that journey to unkown and unheard-of foreign lands becomes pleasant. Speech gives us daily new experiences. Those who cannot visit distant lands are told about them through speech. The people of the present age have inherited the knowledge and experience of the ancient times, and of the Vedas and Puranas through speech. That man has explored the space and visited the Moon at immense risk to his life and after spending colossal amounts, is known to the people of the world through speech. The inter-national problems are settled through speech. The use of speech was responsible for the destructive war of Mahabharata. The First and the Second World Wars of the present times which caused tremendous blood-shed were also due to speech. It was by the order given in words that the atom bomb was dropped on Hiroshima and then it was speech which stopped war. Even today speech threatens the Third World War. The heads of the big nations are constantly in contact with each other through telephone in order that a general conflagration may be prevented. The friendly countries can talk on land and in air, and the enemy can cut off the communications. Such means have been provided by science.

The use of speech is unavoidable for the highest as well as for the lowest stratum of society. The scientists have made great efforts

१. मारुतस्तूरसि चरन् मन्द्रं जनयति स्वरम्—(Panini)

to make speech perpetual. A Yogi who has completely renounced all worldly objects, can give up the use of gross speech, and by concentration, can so develop his subtle speech that he can send his suggestions to places thousands of miles away; he can guide his disciples and send information about himself to anybody. Modern science has invented the telephone, wireless, and teleprinters to facilitate communication. From the materialism of the present world, speech cannot be separated even for a moment. It is for the enjoyment of the speech that the phonographs, radio and microphone etc. have been invented, which have perpetuated songs of great musicians and talks of Mahatma Gandhi.

Speech is inseparably related to human life. The educational institutions are the disseminating centres of speech. There the speech is studied in all its transformations, and through it knowledge of several other subjects is imparted. There is no limit to human knowledge. Every country has produced great scholars who have expressed their ideas in their own languages. Their works are then translated into other languages. For this purpose instruments have been invented which render a matter simultaneously in several languages. Thus the usefulness of speech is being realized more and more progressively. The science of physics is being utilized for this purpose, but the world has not yet given its attention to Yogic exercises which fulfil all desire. It is the responsibility of the Indian Yogis not to feel satisfied with the little they have achieved. Fancying that they have reached extreme renunciation, they should not be averse to scientific discoveries and should also continue to develop further and further the traditional yoga, and reveal its secrets which would baffle science. The usefulness of speech resides in the sphere of the cosmic speech organ and from it, it has come down to the individuals. The sphere of the cosmic speech organ is subtler even than the sphere of the Tanmatras. It is interwoven in sphere but is higher than it. It is subtler than the sphere of the other organs of action. It is in them, as also above them, because it is the effect of Ahankara dominated by Rajas and is the first of all trasformations. It always stays in the subtle space as the material cause and continues to produce individual speech. It is the instrument of enjoyment and liberation. In fact, though it is such a subtle sphere, it covers the subtlety of the Brahma. We can experience the subtlety of the Brahma by penetrating this cover. A king builds a fort for his defence and then makes further defence walls for the purpose. In every

wall there is a gate. In the same manner, the Brahma is surrounded by several walls of the actions of Prakriti. With their grossness, the subtlest Brahma is covered up. This is why it takes a long time to search and acquire the knowledge of the Brahma. An ordinary man cannot get access to it. The Gita says that among thousands one person tries to realize him. And among such people scarcely one succeeds in perceiving him.[1] It is because success requires the guidance of a preceptor. Besides, there should be no obstacle and a man should endeavour with firm determination. Then only the realization of the Brahma is possible.

In this usefulness of the sphere of the cosmic speech organ, the Brahma is to be experienced. The usefulness of this sphere is due to the proximity of the Brahma and along with knowledge of this usefulness, a Yogi perceives the Brahma. The speech is the cause of both heaven and hell. A Yogi should not get himself entangled in the lure of this speech. He should renounce all worldly enjoyments associated with speech and engage himself in the pursuit of the Brahma.

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१. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ।। गीता ७–३

Chapter XI

Eighteenth Curtain

THE SATTVIC AHANKARIKA CREATION

THE FIVE SPHERES OF THE FIVE ORGANS OF PERCEPTION

You have studied the fifteen curtains between the soul and God described in the ten chapters of the second part. It is very necessary to grasp their real significance. They have no kinship at all either with the Brahma or the soul. The soul identifies itself with the body because it is encrusted by Chitta and Ahankara. On account of its infatuation with the body it indulges in the pleasures. For momentary joys it drowns itself in the salt sea of the world and repeatedly falls into the jaws of terrible sorrow. It makes frantic efforts to extricate itself but gets entangled more and more. For ignorant beings the world becomes a horrible affair. When a wise man properly understands the truth, he gets out of the whirlwind of ignorance, and for this purpose he uses the Prakriti as a boat.

The spheres of the five organs of perception are the effects of Sattvic Ahankara. Being sattvic, they possess knowledge and light. The spiritual light within guides them like a torch to the path of God. These spheres, when transformed, entangle the modern scientist in the pleasant lures of the Prakriti. The organs of perception provide him joys and luxuries and he descends deeper and deeper in their abyss. He loses all sense of right and wrong or good and bad. He thinks that what is visible is meant for enjoyment. He forgets that pleasures lead to troubles and are the cause of hellish life. What to speak of the life beyond, in this very life, greed, jealousy, intolerence, attachment and aversion destroy the human in him. Man is in terror of all-destructive world wars. In this age of darkness you have to blow the conch of spirituality. Be cautious and careful and march forward.

The spheres of the five organs of perception are more mysterious and intricate than those of the first five. If you are a little careless, they will hurl you from heaven down into to the hell. If you march on with

care and caution, success is yours. The world, tormented by materialis m, looks even to day, to the ancient heritage of India. If you are successful in this field, you will give right direction to the world and earn bliss for your soul. You will have the limitless delight of getting the glimps of God, which is the object of your life.

Nose, tongue, eye, skin and ear are the five organs of perception, and each of them has a cosmic sphere, which you have to study and perceive in a Yogik Samadi. From these five spheres the five organs of perception emanate for each individual body. The bodied soul may stay either in the life of Bhoga or Karma or in both. These spheres are the transformations of Sattva, Rajas and Tamas. The sattva preponderates over all the three. It is in greater measure here than in the tanmatras and the organs of action. This sphere is situated in the sky above the first fifteen spheres. Being subtler than the fifteen spheres, it pervades and intersperses all.

There being the preponderance of sattva in the Ahankarika creation, the latter, though inanimate, seems to be sentient. It distinguishes between right and wrong. The organs of perception are closely related to intellect. The individual subtle organs of perception reside in the sphere of intellect. With the co-operation of Rajas Ahankara, they are quick in acquiring knowledge. They are under the control of tamas. The proportion of the three Ahankaras has been perceived as follows:—

1. Cosmic Organ of perception.	2. Cosmic Sattvic Ahankara.	3. Cosmic Rajas Ahankara.	4. Cosmic Tamas Ahankara.
5. Cosmic Nose	1.1	0.9	1.0 = 3.0
6. ,, Tongue	1.2	1.0	0.8 = 3.0
7. ,, Eye	1.3	1.1	0.6 = 3.0
8. ,, Skin	1.4	1.2	0.4 = 3.0
9. ,, Ear	1.5	1.3	0.2 = 3.0

These have greater proportion of sattvic Ahankara than the organs of action. Hence, they are characterised by knowledge. These five organs of perception have been vouchsafed to every individual. They accompany the Jiva upto the time of salvation in the subtle body. After the soul has been liberated they merge into their respective cosmic sphere.

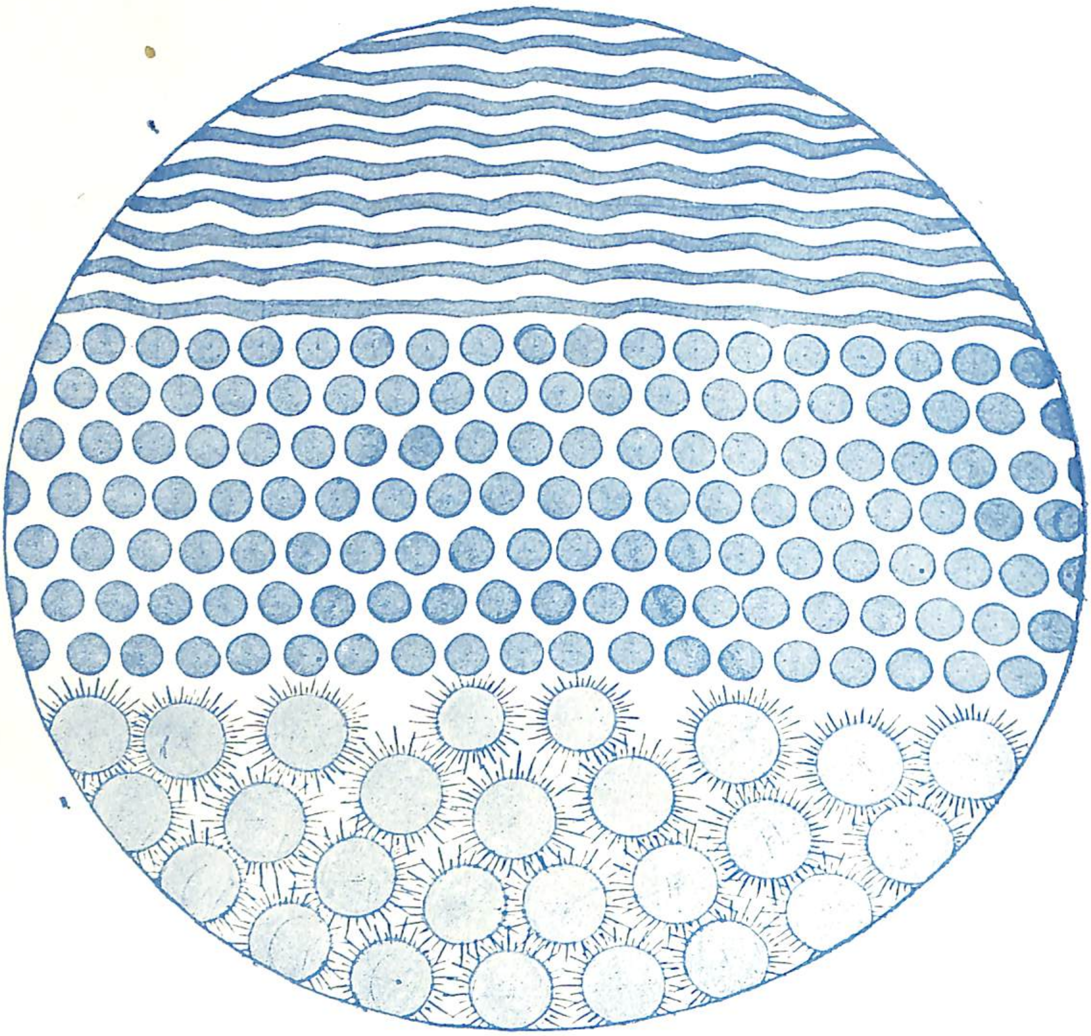


Diagram No. 9

Evolution of the 'individual organs of perception' from the 'cosmic organs of perception'.

No. 1 shows the 'cosmic organs of perception' undergoing a stir and producing large waves which cause the 'individual organs of perception' to evolve.

No. 2 shows the 'individual organs of perception' in a calm and inactive state.

No. 3 shows the subtle and illuminative 'organs of perception' in an active state and capable of providing enjoyment and salvation.

In this diagram only one 'cosmic organ of perception' manifesting itself has been shown. Similarly, all the remaining four 'organs of perception' evolve.

Due to the mixture of the three Ahankaras in greater or smaller proportions, the spheres of the organs of perception have undergone transformation. The attributes and functions of the cosmic sphere inhere in the individuals, because the attributes of the cause come into the effect. In the cosmic state there is no activity. Hence these attributes are not visible there. In individuals they are clearly seen. Hence the cosmic spheres have to be defined on the basis of individuals vide diagram 9.

The organs of perception are the instruments both of enjoyment and liberation. In fact, they have been given, so that the Jivas may acquire the knowledge of Prakriti and withdraw from it. But the man is caught in the snares of Prakriti and wastes his time in its multiplicity and complexity and the attachment becomes so great that though surrounded by the troubles and sorrows, he continues to expect happiness from them. Happiness never comes, but the desire persists. This is ignorance and delusion. This ignorance can be removed with the help of knowledge. When it is done, these organs become the instruments of liberation, and after true knowledge has been aquired the Jiva takes to renunciation. Then it begins to perceive the cosmic state, and is led to the realisation of the Brahma. With the guidance of a Guru, success is easily obtainable. If there is no guru there is no knowledge. The knowledge of the Brahma is meant for the ascetics. For the house-holders it is like scattering pearls before a Bhil lady who does not know their value and prefers to have simple beads for her necklace. Hence if there is a real desire to realise God, surrender your self to Him and keep away from the alurements of the Prakriti.

The spheres of the cosmic organs of perception are enjoyed in the same manner as the spheres of the cosmic organs of action. Now try to perceive the spheres of the five organs of knowledge in their five forms. This will make it clear that the whole affair belongs to the Prakriti which has no joy to offer; and all this show is due to the proximity of the Brahma. In this play of Prakriti, realise the nearness of God who directs the Prakriti.

THE REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The sphere of the cosmic smell organ is dominated by sattvic Ahankara. The cosmic spheres of the organs of perception lie above the spheres of the cosmic organs of action. Among the cosmic spheres of

the organs of perception the sphere of the smell organ is first and has also an independent existence. It appears in its bright white slightly reddish and bluish black colours. Thus it differs from the sphere of speech. It has greater light and brilliance. The reddishness and blackishness will appear when looked at carefully. As it possesses larger measure of sattva, it seems to be more conscious.

This is the eighteenth cover. Now it is not difficult to cross it. It is the first among the organs of perception. With knowledge it can be easily conquered. The attribute of this sphere is the knowledge of smell. It is one of the five basic perceptions. The five organs form the basis of all the knowledges of the world. From them branch off all other Knowledges. This sphere is the origin of all the knowledge of smell and its transformations. The capacity to recognise smell is embedded in this sphere. In the fifteen spheres, already described, there is no capacity for cognizance. They are absolutely inanimate and posses a very little quantity of sattva. In this sphere of smell organ, the sattva and the rajas began to preponderate; therefore the capacity for cognizance began to develope. Its contact with the intelligent enabled it to cognize the intelligent. All alone it could not have acquired this ability. But as soon as it came in contact with the intelligent Brahma its ability became purposeful. We say that the eye sees and the ear hears. But does the eye really see ? If the eye is open, and the mind is somewhere else, the eye sees nothing. Why ? The function of the eye is to see. Then it must see. But it does not. Because the seer is somewhere else. The eye is not the seer but a mere instrument of seeing. Similarly, here also the sphere transforms itself into the organ of smell which possesses the power of smelling. This power is the attribute of the cosmic sphere which has come down to the individual smell organ. This attribute of the sphere can be perceived only by the Yogis by means of Samadhi. This is the test of their Yogic effort.

The Prakriti appears to be intelligent due to the proximity of the Brahma and proceeds with its activity. The five forms of the sphere of the organ of smell are the parts of its activity. Purify yourself with renunciation and realize the Brahma.

Realization of the Brahma in Its First (Gross) Form

The sphere of the cosmic organ of smell has only a single attribute, that of perception of smell. The attribute of smell belongs to the

earth which is the transformation of the smell tanmatra. The smell tanmatra and its transformations are present in the various forms of earth. The means of preceiving them are contained in the sphere of the cosmic organ of smell. Suppose in a store, there are many kinds of objects, but there is utter darkness; then only the means of perceiving them is light. As soon as light comes, every thing becomes clear. Without light nothing can be seen, though every thing is there. Similarly the smell is present in the smell tanmatras and their transformations but it cannot be felt unless there are the means of feeling it. The knowledge of smell belongs to the sphere of cosmic smell organ. The sattva is the illuminator.[1] It illumines what is present. The smell is or may be there, but it is known by the preponderatieg sattva in this sphere.

The nature of the Prakriti is stability. Knowledge and activity which manifest themselves due to the proximity of God are its attributes. The first manifestation of Prakriti is Mahat Sattva, which is characterised by knowledge. From a part of this Sattva emanates Sattva-Ahankara. Its effect is the sphere of smell. Hence it has the capacity for the perception of smell.

This quality manifests itself in individual smell organs. It does not appear in the cosmic sphere for lack of its use there. But it can be perceived by a Yogic eye, as infinitely small things can be seen by a microscope. The attributes of the cause descend in its effect[2] Place any smelling object before the gross nose and it will indicate it immediately. The power to smell has come in it from the sphere of cosmic smell organ.

Every object is constantly giving out and taking in some thing. A tree constantly sucks food and develops, but is giving out scent. Thus it is diminishing. But it is taking in more than giving out. When a fruit drops down the true loses. The smell going out becomes the object of smell organ. The nose knows that it is a smell. The Buddhi (intellect) distinguishes the smell but the nose is only an external form of the smell organ and thus only an instrument

१. प्रकाशकं सत्

२. कार्य गुणपूर्वकः कार्यं गुणो दृष्टः

of the subtle organ of smell, which resides in the Brahmarandhra. The real smell organ is that which resides in the Brahmarandhra. Because it alone can know the smell. The external nose only helps it. It lets in the smell but knows nothing. It is only a gate through which the smell and the breath go in. The breath also goes out. It is through the nose that some foul matter comes out. If an artery bursts due to some injury or excessive heat or cold, the bleeding takes place through the nose. The real smell organ has to do solely with smell. It cannot do any thing else. The external nose differs from the species to species. Even human nose is of many varieties. The species of animals have each a different kind of nose. The noses of the buffalows, horses, camels goats, lions, jackals, dogs cats and elephants are quite different. The birds, reptiles, and insects have very peculiar noses. The noses of some beings are not even visible. The noses of flies and insects cannot be seen but they come flying from miles attracted by smell. But this external nose is not the smell organ. The real smell organ is uniform. It is very subtle and situated in the Brahmarandra of the subtle body. The subtle small organ is the transformation of the sphere of the cosmic organ. The subtle smell organ changes into the individual smell organ. It is from the attribute of the effect that we know the attribute of the cause.

These instruments of smell distinguish the objects from one another. The instrument of smell is placed near the mouth so that by smelling, it may advise what is edible or inedible and what is drinkable or undrinkable. Stale food of bad odour should not be eaten. Even if such food cannot be externally tested, the smell organ helps us. For the Yogis, the tamas food is prohibited. Onions, garlic and asaphoetida are tamasic. Their smell is so strong that homeopathic medicines, placed near them, become ineffective. Those who are not used to them, feel their odour as soon as they are near their nose, and give them up. But the smell of Zira and Dhania is an appetiser. There is a great difference between the smell of fresh and stale fruits. Fresh fruits can very easily be known. The smell of the Ayurvedic medicines also changes during rains. They are, therefore, thrown away. When a medicine begins to smell, otherwise than it does, it must be destroyed. The wild animals select their food also by smell. Thus the attribute of knowledge of smell in the sphere of smell organ performs many functions.

The smell organ takes the form of its object when it transforms. When the sattvic Ahankara undergoes transformation, the attribute of smelling developes in it. This development is regarded its first form because the cause has come into the effect. During the period of this development it must be visualized and along with it also the knowledge of the Brahma must be acquired. It must be noted how and where the Brahma is related. In fact, here we do not mean the individual organ of smell but the cosmic. It is to be understood how the cosmic transforms into the individual and what the real form of the cosmic is. With the creation of the cosmic objects the Brahma is everywhere associated. We must suppose that God is present in every object, and meditate on Him and brighten our knowledge. Along with the knowledge of the objects, the knowledge of the Brahma also has to be acquired, but this is not possible without renunciation. Try to understand the form of the essential attribute in the cosmic smell tanmatra; then detach yourself from it and perfect your renunciation. Then and then alone the realisation of the Brahma will be perfect.

Realization of the Brahma in Its Second (Swarupa) Form.

The knowledge of smell is ever present in the sphere of smell organ. It never separates from the sphere. This attribute is the very form of the sphere. The kmowledge of smell or the smell organ are inseparable. It is during the period of transformation that the knowledge of smell emerges. This is smelling. It is called the relationship of form.

Question.—The body contains blood, flesh, marrow etc. Why does the smell organ not feel them ?

Answer.—When it rains, the nature becomes washed. We like to witness its freshness with fixed eyes. The nature bathes daily with fresh water and assumes new form. When autumn comes the beauty departs. The leaves ripen and fall down like grey hair of old people. Where the fresh air is moving and life principle is working, there can be no foul smell. The nature is kept ever fresh by rain and pure air. When a tree falls down the same rain and air make it rot. The flowing water of rivers, fountains and wells is always fresh. When it stagnates it gives foul smell. The water of tanks connected with springs is fresh otherwise it becomes foul. The blood, flesh and marrow in the body are related to the life principle. The inhaling and exhaling keep lungs

healthy. The blood circulate in about one minute in the whole body. How can there be bad smell ? As they are earthly, the usual smell is there. The question of bad smell does not arise because it is every where. Our mind has become used to the transformed smells. This is why a living body emits no smell but a dead body does. Therefore, the dead body is smeared with sandal and camphor, and flowers are spread over it. It is considered an honour to the dead and saves the pall-bearers from bad smell. If these things are not used, ants begin to crawl on the dead body. On living body they do not crawl. Of course, if a person is suffering from Pyorrhoea etc. he gives bad smell. But the blood and flesh of a healthy person do not give out foul smell. The subtle organ does not therefore, experience it. The flesh of a dead body is foul. At a higher stage of spirituality a man begins to hate his body.

Question.—Flesh and blood do not smell because they belong to a living body, but what about urine and excreta ? Why do not they smell even in the state of concentration.

Answer.—Why is it that underground sewers and covered gutters give out no smell ? The bottled medicines also do not smell. The shop of a scent-seller is full of scent bottles, then why does he offer a scented piece of cotton for test? It is because the strong scent was closed in the bottles. Thus the urine and excreta are also closed in leather bags which do not let the smell come out. Had the leather bags been weak, smell would have escaped and made the whole body foul and life would have become extremely difficult. The urine and excreta are, therefore, placed in air tight leather bags. The structure of the body is wonderful. This is done in the proximity of God. Realize Him in this wonderful structure.

Realization of the Brahma in Its Third (Subtle) Form

The sphere of the Cosmic Smell Organ is the effect of the proportionate mixture of cosmic sattva, rajas and tamas Ahankaras. The Ahankarik creation, so far described, is dominated by the sattva. The spheres of the tanmatras were dominated by tamas and those of the organs of action were dominated by rajas. The sphere of the organs of perception is dominated by sattva, which is the general cause of the organs of perception.

The Cosmic Ahankara in which Sattva dominates and in which the other two Ahankaras are mixed is here general and the sphere of the

cosmic smell organ is particular. In respect of individual smell organ the sphere of the cosmic smell organ is general and the individual smell organ is particular. Thus the relation of the general and particular here may be taken as an inseparable entity.

The three different Ahankaras combine to form the substance, called the sphere of the cosmic spell organ. In the formation of this sphere, the proportion of the three Ahankaras has been perceived to be 1.1 cosmic sattva Ahankar 1.0 cosmic rajas Ahankar and 0.9 cosmic tamas Ahankar. This makes 3. Due to the preponderance of sattva in this sphere, the knowledge dominates, and the domination of knowledge has descended into the individuals. The gross nose is a very infreior thing. It is merely a part of the body and obeys the subtle smell organ. It is only a gate through which the external smell reaches the subtle organ. The real smell organ is the bright, cosmic smell organ, which has obtained its bright form from the cosmic sphere, because the latter is also bright.

Question –Yours is a strange principle. You say the organs of knowledge are bright and organs of action are also bright. But you alone perceive it ;the scientists do not admit it. They do not find any thing inside the body, when they open it.

Answer—The whole brightness belongs to the sattva, which is bright. Not only I but the teachers of the Sankhya and Yoga also admit it.[1] If there were no sattva, nothing could have been visible and there would have been no seer either. Every thing would have been enveloped in darkness. Where there is sattva there is light. Every thing has the three gunas but the preponderance of sattva gives light. The brightness of the organs of perception is whitish and that of the organs of action is yellowish orange. The tanmatras have very little brightness. The gross objects posses only so much of brightness as would make them visible. What I say or write, is not to be admitted. It is to be seen. Practise for a month or two, and you will see every thing. As to the scientists we have already said that they have not yet reached the stage. They admit the existence of the mind, but they do not know much about it. Being materialists they rely only on

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१. प्रकाशकं सत् , प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकम् भोगापवर्गार्थं दृश्यम् ।

—योगदर्शन २–१८

the sense organs and are unable to perceive the spiritual objects. No methods have been so far invented to perceive them. It may be possible in future. Machines have been invented to see the internal organs of the body. But so far they are imperfect. Only certain internal parts of the body can be screened. X-ray is also the light. It can catch the bones and solid parts only. It can not catch the light. When it would be possible to invent a machine showing the moonlight, and when pure and impure gold or pearls would be distinguished by difference in their lustre then perhaps the light inside the body would also be photographed. At present how can we depend on what the scientists say ? Besides, their materialistic conclusions even are not final. Ten years ago they said something and today they say a different thing. Let them reach a final conclusion, and let their laboratories contiue to perform experiments. Hundreds of things are yet unknown, first let them be known. If you are a seeker of truth, why do you depend on the testimony of words alone ? For some time rely on the verdict of your ancestors and then you will realise yourself what the truth is.

When the three Ahankaras mix up proportionately and transform themselves into the sphere of the cosmic smell organ, it is an event worth observation. At that stage the divine intellegence gives the urge. Due to its proximity, the three inanimate Ahankaras act as though they were sentient; In fixed quantity and with limited movement in definite direction they transform themselves into the sphere of the cosmic organ. This subtle form is its third stage. The sphere of the cosmic smell organ is produced by the three Ahankaras among which the sattva preponderates. The individual sense organs emannte from the cosmic smell organ. During this transformation one should realise God, because He is the chief object of this practice. The secondary object of the practice is the analysis of the substance and the knowledge of the relation between cause and effect. It is after the acquirement of this knowledge that extreme renunciation which is the means of salvation is possible.

A Yogi should perceive how the sphere of the cosmic smell organ is transforming itself into the individual smell organ. This can be done by quietening and concentrating the mind and then entering into the conscious and super conscious Samadhi. The cause of this transformation is subtle. In it the Brahma should be realised. After this, by means of renunciation, complete liberation would be possible.

Realization of the Brahma in Its (Genealogical) Fourth Form

The sphere of the comic sense organ is the result of the proportionate mixture of the cosmic three Ahankaras–sattva, rajas and tamas; and these three Ahankaras have emanated from the Mahat tamas, which is the transformation of the primordial nature. It means that the cosmic smell sphere represents the fourth stage of the transformation of the Prakriti. In this stage the attributes of nature are present in a developed form. The Prakriti has stability. Therefore, the sphere of smell organ also possesses this attribute. Due to the proximity of God the Prakriti has also two more attributes—knowledge and activity. The knowledge has changed into the sense of smelling. The trio of tamas ahankar has stability even in its transformed state but the sattva element in it manifests itself in the form of the knowledge of smell. The sphere of cosmic smell contains the knowledge of smell. Hence the individual smell organ feels its presence. If the subtle organ is developed, it can perceive several kinds of smell even at a distance. Small insects can smell things at a distance of several miles. The sense organ of an experienced Yogi can bring him news from hundreds of miles. With the power of subtle smell organs, the heavenly souls enjoy pleasant smells at large distances.

Thus the primordial nature has, with its gunas and attributes, transformed itself into the cosmic and individual spheres of the smell organ. This is the family of this sphere. By perceiving this sphere the divine intelligence which is the efficient cause of the transformations and whose proximity has lent the knowledge of smell must be realised.

This smell has deluded not only the bees and insects but also man who possesses knowledge and intellegence. He seeks smell in oil, soap, cream, powder, scent, ice-cream, mustard, chocolate, shampoo etc. The attraction of the smell deprives him of the enjoyment of spiritual pursuit. Without renouncing it nothing lofty can be achieved. If you aspire for it, practise renunciation constantly. Then alone your desire will be fulfilled.

Realization of the Brahma in Its Fifth (Usefulness) Form

The usefulness in the sphere of smell, has come down from the Prakriti. The Yoga Darshan says that "the visible world consists of

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१. प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।

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light, activity, stability, and is the means of enjoyments and salvation."

In fact in the Prakriti and in its three gunas lies the capacity for vouchsafing enjoyment and salvation. The capacity for enjoyment and salvation in the smell organ has come from them. The enjoyment is possible in this world and also in the world beyond. In this world the smell of the gross objects is enjoyed by all beings. Every person has preference for a particular kind of smell. This applies also to animals. Detective dogs trace offenders and stolen property by smell. The sense of smell facilitates the quest of lost men in the tundras and deserts.

In ancient India huge sacrifices were held in which large quantities of sweet smelling materials were used. In every season on a fixed day, like Holi and Diwali, sacrifices called as Navasasyethi were performed with new and fresh cerials which purified the air and destroyed harmful germs and insects. At the time of epidemics, like cholera and plague, big sacrifices are held even now a days and it has been seen that epidemics are prevented. What injections and disinfectants cannot do was done by such sacrifices in a day. We do not find mention of cholera and plague in ancient times. The reason was that sacrifices, some of which lasted for a century used to be performed. Ghee was constantly poured into the sacrificial fire. Such sacrifices are referred to in historical and sacrificial books. Patanjali in his grammar has mentioned one century and ten century sacrifices. In this Kali age, when I took Sanyas I performed Rudrayajna which cost eight thousand rupees. In Delhi Karpatriji spent lacs of rupees on Shatamakha Yajna. Such sacrifices, can have good effect on this vast world of today. In ancient times these traditional sacrifices purified the air and epidemics were not even heard of. Such sacrifices affected the whole sphere of the Cosmic smell. The knowledge of smell made the country happy and prosperous.

Thus, the smell is very useful for cosmic human life, and in individual life also, it is used in respect of food, clothes and medicines. King Nala's cookery was a laboratory for knowleage of smell. In foreign lands the knowleage of smell is not so much associated with cookery, but in India it has great importance, which satisfies taste and is conducive to health.

In the world of tanmatras the heavenly souls and gods enjoy the spiritual smell with their subtle organs of smell. There are no gross

objects there, as in this world of mortals. There merely the various spiritual smells of objects afford satisfaction. The smell is their food. This is its usefulness.

In this world people produce sweet smelling objects and enjoy them. They make special efforts in this direction. It is not so in the spiritual world. There no necessity ever arises for any special endeavour. A mere wish makes every thing available. A Yogi, by perceiving the subtle and gross elements, conquers them. He can produce many subtle objects from the five tanmatras just by his will.

Question—A Yogi dominates the subtle and gross objects and uses them at his will. He enjoys them and also lets others to do it. Is it not an encroachment on God's rights ?

Answer—These ordinary actions cannot deprive God of his rights. In this world also many things are made and enjoyed. What does it matter if a Yogi does it ? The subtle and gross objects have evolved for the enjoyment of man. The main right of God is to produce the world, which numberless Yogis put together cannot do.

You have seen how great is the usefulness for all creatures of the knowledge of cosmic and individual smell organ. Perceive this usefulness in Samadhi, and simultaneously realize also God, whose proximity has lent the cosmic and individual sense organ the capacity to enable man to enjoy and to liberate himself.

Chapter XII

Seventeenth Curtain

SPHERE OF THE COSMIC TONGUE

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The sphere of the cosmic tongue is the transformation of the cosmic Ahankara in which sattvic Ahankara preponderates. It possesses greater power of enchanting and deluding a man.

This is the seventeenth curtain. Now you have had sufficient practice of tearing the curtains. But to conquer tongue, you will have to employ all your energy. Among the organs of perception, the taste organ is as difficult to control as the sexual organ among the organs of action. If you are careful and prepared for extreme renunciation, you can subdue this organ.

The sphere of tongue is the centre of taste in all its transformation. This sphere enables all the creatures to enjoy taste. In the Mahabhutas and tanmatras there was sattva but in a very small quantity. Therefore, the quality of knowledge in them was just as much as is knowable. The sphere of the organs of perception has a larger proportion of sattva and therefore, seems to be intelligent. But in spite of sattva, the tongue is inanimate. It is by its contact with intellect that it acquires the quality of experiencing taste. If the intellect and tongue are in co-operation, taste would be felt. If the eater is absent minded or too busy in conversation, he would not know the taste. The knowledge belongs to the intellect, not to the tongue which is only an indicator of taste. Tongue cannot give the quality or class of taste. It is the fuction of the intellect. The individual tongue has evolved from the sphere of cosmic taste and has inherited this attribte from it. The sphere of tongue contains the quality of taste. It can be perceived in a Yegic Samadhi. The cosmic tongue exists in the Akasha. Like all other effects, it is reabsorbed in its cause at the time of dissolution. When the universe is created, this sphere is utilized for the creation of subtle bodies, and to supply what is wanted in them.

This sphere also has five forms. Realize the Brahma in all of them.

Realization of the Brahma in Its First Form (Sthula)

The sphere of tongue has only one quality-the quality to taste. Taste is the attribute of gross form of water which is the effect of the taste tanmatras. The taste tanmatras and their transformations are present in the various transformations of water. But the capacity to taste belongs to the sphere of tongue. Every thing has taste, but it is all useless, if there is no taster. Administer the herb known as 'Gurmar' to a person and then offer him any sweet. He will not enjoy it because the herb has killed his taste. When there is no taster, the tastes are of no use. Similarly, if there were no sphere of taste, there could be no individual tongues or any taster.

Tastefulness is always present in the sphere of taste but there is no use for this quality. The whole space does not taste any thing nor the cosmic sphere helps anybody to taste. A jiva ensnared in the Prakriti, tastes with its tongue, but the Brahma is not so ensnared and, therefore, it does not enjoy the taste in the cosmic sphere. Hence, though, there is tastefulness in the sphere of tongue, it is not enjoyed by anybody. But when the individual tongues are created by it, its quality passes on to them in great strength. The learning of a guru manifests itself in a disciple. It was in Arjun and Ekalavya that the ability of Drona was evidenced. Ghee is there in the milk but it is not visible. When milk becomes curd and the latter is transformed into whey, then the ghee appears clearly. In the same manner the cosmic tastefulness appears in the individuals. Place an object on the tip of the tongue and it will immediately report its taste. Put powdered soda, salt and asafoetida close to each other. All the three, being white, look similar. Take them to the nose. They cannot be distinguished. But let a small quantity be placed on the tongue and the intellect will immediately declare that it is salt or soda or asafoetida. This capacity belongs to the sphere of taste which is its cause. It is dominated by sattva and the distinction is made by the intellect.

Tempted by taste, a man loses his health and morality. The sphere of taste was produced for the individual tongues so that they may taste the various transformations, see what suits them and what does not, and follow the path of discrimination and know God. The sphere was produced, not so that the individual tongue be lost in the multiplicity of tastes and injures health. The taste is so tempting that

man does not distinguish even between what is eatable and what is not. He is in the habit of converting sattvic into tamas. How sattvic are grapes and barley, but they are fermented and made into exciting liquors. Man is not satisfied with grains and fruits. Besides, liquors he wants meat. This leads him to hunt animals and eat them. He does not leave even domestic animals. He goes further still and eats pigeons and fowls. The desire for taste converts his stomach into a burial ground.

How horrible things a man does to satisfy his desire for taste ? He eats frogs, rats, locusts and crabs. Some people eat even earthworms. India was the first vegetarian country in the world but now she is taking more and more to non-vegetarian food. The great culture built by the seers of India is being destroyed.

The habit of taste is not enjoyment. It is, in fact, a mental disease. To save the world from further fall, it is necessary to stop it at Government level. Non-vegetarianism is unrestrained license. From spiritual point of view, it is simply intolerable.

Desire for taste is common to all human beings, demons and animals. A cat likes milk and cream, A dog is fond of ghee. Rats eat clothes, ants are fond of sweet things. All the species of animals are fond of one taste or the other. The creatures who have to work out the effects of their past deeds, will endeavour for salvation when they have borne the fruits of their past lives. The spiritual beings come down and become human beings, and after they have satisfied their cravings, they become entitled to liberation. It is only the human being who is capable of an effort for salvation. After having been born as human beings, those who become lost in the desire for taste are perverted men. They have passed through eighty-four lakhs of different lives and after waiting for thousands of years and undergoing numerous sufferings they are born as men, but they have become demons. They are, as though, committing suicide by drowning themselves with stones tied to their necks.

Only they are men who use discretion and have control on their desire for taste, who do not slaughter animals for their palate and live on what is produced by the gross elements, and strive for liberation. They are born again as men and try for liberation. Ignorant people become slaves of tongue. This sort of enjoyment of taste

becomes the cause of bondage while detached taste is the cause of liberation.

Thus the sphere of the cosmic and individual taste organ is for bondage, enjoyment and liberation. This sphere is situated above the sphere of the organs of action and is subtler than they. In the way of the quest of the Brahma, it is the seventeenth curtain. Hence it must be perceived through samadhi, and God should be searched in it. Your renunciation should continue so that you are not tormented by the desire for taste. Among the organs of perception the organ of taste is most difficult to control. But renunciation will conquer it, and will take you across the whirl-winds of ignorance. Deepen your renunciation and success is yours, but remember that renunciation without knowledge would be of no help. Complete success would be achieved through the trio of renunciation, knowledge and practice.

Realization of the Brahma in Its Second (Cosmic) Form

The taste pervades the taste sphere, and never leaves it. They are inseparably inter-related. The tastfulness appears when the sphere has transformed itself. In its transformation there is the mixture of the three Ahankaras in general and the taste sphere in particular. The cosmic taste sphere is general and the individual taste sphere is particular. The combination of the general and the particular, forms an integral substance. This is called the sphere of taste and the form of individual taste.

The capacity for taste in the tongue has come down to it as the result of the transformation of the taste sphere. The desire for taste is the indicator of the tongue. It is in the tongue that the tastefulness can be experienced. The individual tongue and tastefulness are identical. Here the property and the substance are indissolubly interrelated.

The Brahma should be realized when the taste sphere is transforming itself in to the co-realationship. The Brahma pervades here also. This realization of the Brahma, in the state of transformation is possible, and can be permanent, in the state of renunciation.

Question—The subtle tongue is situated in the Brahmarandhra where it is surrounded by blood, flesh and marrow. Why does not the

tongue taste them? It seems the subtle in the gross is a mere imagination.

Answer—Suppose the subtle tongue is only an imagination. But the gross also contains blood. Then why does it not report its taste. We can not say that gross tongue is an imagination. It is so evident. A sieve has many holes which are visible both on its inverse and obverse sides and their size is the same inside and outside. But can it be used on the obverse side? You can not use it successfully in this way. This is about a small thing. Now think of the human body. It has come into existence due to the proximity of God. Try to understand it. A mere superficial look would not help. The subtle tongue enjoys only the subtle tastes and the gross tongue enjoys the gross tastes. Its gross experience becomes subtle, by the time it reaches the subtle tongue. The subtle tongue can enjoy only the subtle taste. The Brahma randhra is full of grossness. The taste of the subtle tongue is beyond its limits. A teacher moves among students but this does not make him a student. He does his own work. The subtle tongue will experience the subtle taste. The obverve side of a sieve will not strain the flour. Just cut the tongue and apply salt to it. It will only smart and not taste salt. The cells of the tongue will experience the taste as usual Now you must be convinced that it is a scientific truth and not a mere imagination. Gross, subtle and sphere, all these three are essential. Each has to perform its own function in its own field. If the arrangement is disturbed, every thing will go wrong. The whole creation is wise and rational and has come into existence due to the proximity of God.

Question—The tongue speaks and also tastes. Other organs of knowledge have each a single function. Then why does tongue perform two functions?

Answer—The tongue also has only one function. It is to taste. Speaking is not its function. It is that of the organ of speech. The tongue only cooperates in the action of speaking as teeth, gullet and throat also do. Without the tongue the places of articulation will not be touched. Hence the tongue is the instrument of the organ of speech because words can be pronouneed only, when the tongue touches particular parts in the mouth, Some people offer their tongues to the goddess and become dumb. This misleads the people to believe that it is the tongue that speaks. When teeth have fallen, the dental letters

cannot be pronounced. If lips are damaged, the libials cannot be pronounced. Little children giggle because they have no knowledge of the place of pronunciation. They pronounce from wrong places and therefore mispronounce. They pronounce R as L. Thus tongue helps speaking but it is not its function. When a substance is transforming itself the Brahma should be realized in the process, and the substance and the changes it undergoes should also be perceived.

Realization of the Brahma in Its Third (Subtle) Form

The subtle efficient cause of this sphere of the cosmic taste organ is the sattvic Ahankara and the remaining two Ahankaras are its accesory causes. This Sattvic Ahankara is the general cause of all the spheres of the organs of perception. Here also the sphere of the organ of taste is the combination of the general and the particular. This sphere of the taste organ is the efficient cause or the cosmic form of the individual taste organ.

The three different Ahankaras have combined to form the sphere of the taste organ which is inseparable. The ratio of the three ahankaras in its formation is as follows:-

1. Cosmic Sattvic Ahankara	1.2
2. Cosmic Rajas Ahankara	1.0
3. Cosmic Tamas Ahankara	0.8
Total	3.0

Due to the preponderance of sattva in this sphere, knowledge is the dominating element in it, and this element has descended in the taste organ. It is due to the large proportion of knowledge that the organ of taste has comparatively greater importance. When the other organs of perception are unable to report and are silent, it is the organ of taste that comes forward and solves their problem. Suppose a number of medicines were kept in labeled bottles but the labels have been spoiled by climate and have become illegible. Those which can be known by colour have been separated. Now if they are of the same size and colour, it will not be possible to know the medicine contained in a certain bottle but tongue can distinguish it. Put a little medicine on its tip and it will be known. Now new labeles can be put. Thus intellect and the tongue can recognise the eatables and drinkables.

The organ of smell makes a guess but tongue is quite definite, A taste can be finally determined by the tongue assisted by the intellect. In this manner the sattva in the tongue does its work. The tongue has the tamas element and the rajas also almost as much as the sattva. Hence the tongue possesses very little quantity of movement. Due to the preponderance of tamas, it has not got much energy. If a thing of strong taste or extremely cold is eaten, the tongue loses its power of taste for some time. Of course, the subtle organ of taste is ever active. No strong taste affects it. It works only when the gross taste becomes subtle and reaches it. The spiritual beings and the Yogis are enabled by it to enjoy the spiritual taste even without any help. But such tastes belong to higher beings. If you want to enjoy such taste you should practice Yoga; and first perceive the spiritual taste organ in the Brahmarandra, and then enjoy the divine taste in this gross body.

The lustrous form of the subtle taste organ has come from the lustrous cosmic sense organ. It is from the cosmic sphere that the individual sphere has emanated. When, as a result of the transformation of the three ahankaras, the cosmic sphere of the taste organ takes its form, and when the cosmic transforms itself into the individual, it is a wonderful process. It takes place due to the proximity of the intelligent Brahma. It is this proximity which determines the measure, direction [and transformations of the cause. The cause changes into effect. This shows the subtlety in the sphere of the taste organ. This is its third form. During this one should experience the power of the Brahma. This is the chief object of all practices. The secondary object of this effort is the perception of objects. The final stage of Yoga is that the cosmic and the individual taste should also be renounced.

Realisation of the Brahma in Its Fourth (Genealogical) Form

This taste organ is genealogically related to the Prakriti, which has come down through its many transformations in the taste organ. The attributes of the Prakriti are present in the sphere of taste and tongue. The Prakriti is stable and, therefore, the cosmic and, the individual taste organs are also stable. The sattva of the Prakriti has transformed itself into the tastefulness in the taste organ. Tastefulness was there in the cosmic sphere of taste. From there it has come down into the taste organ. The subtle cosmic organ is present in the sphere of space and it tastes generally the transformations which take place there. In this manner

the primordial Prakriti has transformed itself with all its functions and properties first into the sphere of taste and then into the organ of taste. This is the relation of the sphere with the individual organ. This relationship should be realised in samadhi, and also the proximity of God, who is the cause of all these transformations should be perceived.

The transformations of the Prakriti are for the enjoyment and salvation of man. If a man is attached to enjoyment, then he has to pass through eightyfour lacs of births. He may take birth as a pig, a dog, a cat or an insect according to his deeds. If he feels disgusted by these births, he may feel inclined towards renunciation. Without renouncing the taste sphere and the taste organ, he cannot fulfil his desire for salvation.

Realisation of the Brahma in Its Fifth (Usefulness) Form

The different tastes in this world and the world beyond are the objects of tongue. If its power of taste is extinguished, then all tastes would be useless, Once I took a wrong medicine and the power of taste in my tongue was for some months entirely gone. It seemed as if no taste existed in the world. To me sugar and salt were like sand. It is the tongue which attracts a man to taste. If a man conquers it, he would be free from a great worldly bondage. Our tongue is responsible both for bondage and liberation. This is its usefulness.

The taste organ is the strongest among the organs of perception. A man, therefore, wastes many hours daily in preparing delicious dishes for himself. For this small tongue, a few inches long, he prepares several kinds of food· Ladies generally devote most of their time to the preparation of different dishes so that the tongue may be gratified, but it is never finally satisfied. As soon as the food goes beyond this small tongue, all tastes intermingle. Many sages, in order to control their tongue, mix up all their dishes. Once in Berinag (Kashmir) a Sadhu was invited along with me to dinner. The lady of the family who invited us prepared a large variety of delicious dishes out of love and devotion. The Sadhu had a gourd. He took up the different dishes and mixed them up in his gourd. The lady said, 'I took the whole day in preparing these dishes but you have mixed them up. If I knew it beforehand, I would not have taken so much trouble. The Sadhu said, "For several years I have been doing it, so that I may control my desire for taste. The lady said, "Have you acquired control on

your taste organ?" "Yes", said the sadhu, "Now I do not feel any taste. All tastes are the same to me." The lady withdrew the plate and said, "All right, I shall bring only one dish for you. Why spoil all'. The lady brought one vegetable and mixed a handful of salt in it and dropped it into the gourd. The Sadhu took only two or three chapatis, but I had my fill. I said, "What is the matter. You have taken very little food to-day." The Sadhu whisperred to me, "The lady had put too much salt in the vegetable." I said 'You have acquired control on all tastes. How did you find out that there was too much of salt ?" I said to the lady, "The Sadhu has failed in the test you prescribed. Now give him the tasteful dishes you served before." The lady smiled and said, "What was the defect in this ?" I said, "You know everything. Why do you ask? The Sadhu will go hungry. No one should go hungry from your residence. You are a householder. He is a guest."

The lady[1] said, 'A guest should eat quietly what is served to him. Out of respect for him I cooked many dishes but he mixed up every thing in his gourd which irritated me. I, therefore, put a handful of salt in the vegetable and served it to him !"

This is an instance to show that it is very difficult to acquire control on the tongue, because it is the strongest organ of perception. This relates to the individual taste organ but we are dealing with the cosmic taste organ which is the efficient cause of the individual taste organ. We have to perceive the cosmic one. The conquest of each organ takes years and sometimes the practice lasts for several lives.

There was in Amritsar a Sadhu. He had practised great austerities for controlling his taste organ but after 26 years he realised that he had not succeeded. During this long period he had not taken a single sweet morsel but at the end of it he felt an irresistable desire for eating Jalebi. The Gita says—

'The sense organs are very powerful. They attract the mind with great force. The intellect of a man can be firm only if he has control on his sense organs. If he has no control, then his organs are fickle. If the sense organs are left to themselves and not kept under

1. This lady was the wife of Seth Tulsi Ram of Bombay. They had come for Yogic practices to me.

control, the mind follows them and disturbs the intellect as a strong wind disturbs a boat in a river or a tank.'

Hence it is essential for a Yogi to control the sense organs. We have described the usefulness of the organ of taste because it is helpful in enjoyment and liberation. It is absolutely essential to understand it and control it and during the perception of it, it is also necessary to realise God. It is after penetrating this curtain that one enters heaven. The taste organ is the seventeenth curtain between the soul and God. It is through renunciation that the sense organs can be controlled. We should, therefore, strengthen and increase the sense of renunciation.

Chapter XIII

Sixteenth Curtain

SPHERE OF THE COSMIC EYE

KNOWLEDGE OF THE BRAHMA IN ITS FIVE FORMS

Above the spheres of the organs of action, there are the spheres of the organs of perception. Among these the sphere of the organ of sight is the third. It is very bright and red and has a very little yellowish dark colour, and appears defferent from the sphere of the organ of taste. Its light and brightness are comparatively greater. In it the sattva and rajas preponderate. Hence there is greater intelligence and alertness in it. This organ is most useful for the acquisition of knowledge.

This is the sixteenth curtain. This sphere is characterised by the dominance of light. It is not difficult to get control on it or its individual organ by means of knowledge. Proceed steadfastly. Its function is to expose forms. It is one of the five basic knowledges of the world. The eye is the central instrument of cognizance. The element of cognizance of forms and their transformations lies in this sphere. In this stratum its quality is not utilized. It manifests itself in the individual eye. Essentially the sphere and the individual eye are both lifeless. They have no capacity to see. But the intelligent soul imparts to the eye the capacity to see and the Brahma's proximity gives the capacity to the sphere. If the mind and the intellect are associated with some other organ of perception, the eye is unable to see any thing even while it sees. The sphere of sight possesses the capacity to show forms. Therefore the individual eye presents the forms to the soul. This capacity is associated with "linga sharir" since the beginning of time in every life. The organ of eye, externally visible, is a part of the body. The eye of a new born baby is small. It developes as he grows. A baby cannot see properly in the beginning. It takes him several months to catch light and fix the eye on it. Gradually he learns to grasp small objects. At the time of death the eye perishes with the body. But the cosmic eye is inborn and imperishable. For millions of years it continues to exist in a single subtle body. At the time of the salvation of the soul or on the reabsorption of the universe, it

re-enters its cause. It possesses a long experience of seeing. It supplies the deficiency in every life. A Yogi has to perceive this quality or function of sight in his state of Samadhi.

The sphere of the sight organ lies, like other spheres, in the space. At the time of the end of the universe, it is reabsorbed in the Primordial Prakriti. At the time of recreation it is used for the creation of the individual sight organs and for the supply of defficiency in the sight organs of subtle bodies, as also in reabsorbing the sight organs which have returned.

Thus by the proximity of Brahma, the Prakriti continues to transform itself. The five forms of the sphere of sight organ are parts of this transformation. Perceive these forms in the state of Samadhi. Purify yourself in the fire of renunciation, as gold is purified in fire, and then realize the Brahma.

Realization of the Brahma in Its First (Gross) Form

The sphere of the cosmic sight organ has one single function. It is the capacity to expose forms. The property of form belongs to fire. The gross fire is the transformation or result of form-tanmatras. The form-tanmatras and their transformations are present in all the transformations. The sole instrument of perceiving them is present in the sphere of the cosmic sight organ. In this world the form has three or seven basic colours. Their various proportionate combinations result into thousands of colours. The seven colours in the rainbow are produced by the sunrays passing through the particles of rain. These seven colours change into thousands of colours and are visible in insects, flowers, leaves etc. But if there were no eye, they would be all useless. They would change into darkness. The eye is the transformation of the sphere of cosmic sight organ. The eye has the capacity to show forms. The sphere of the cosmic sight organ is the cause and the eye is the result. This property has come from the cause to the effect. The sphere has the attribute of seeing. But this sphere neither sees nor shows. Hence the attribute remains deposited in the sphere. It transforms itself into the form of eye which is its result. Etymologically 'Netra' (or eye) in Sanskrit means that which carries, which is quite correct, because if there were no eye man could not move even a step. Of course, a blind man also can manage to move with the help of touch or sound. But this is not possible in

thickly populated areas or in dense forests. There only an eye can help. All the transports, bicycles, cars, trains, ships and tongas move with the help of eyes. If the driver or the pilot makes the slightest mistake, it results in disaster. The function of the eye is to carry or transport. The means of carriage are the legs not the eye which only directs, and grasps the forms. The intellect helps the eye and connects it with the scenes. The image of the scene falls on the eye which grasps it. Thus it is the eye which really leads. Before a step is taken, the eye tells us every thing about the place where the step will fall and, therefore, walking is proper and comfortable. However, if the fickle mind does not cooperate with the eye and wanders about, one would stumble and fall down. Then the intellect cautions. If one is careless, one falls down badly.

The function of showing is done by the gross eye. If it is closed we can not see. On the verge of death, the eyes are open but the subtle eye is introverted. The dying man can not speak a word to his dear ones with whom a minute ago he was speaking so tenderly and affectionately. His eyes are open but he can not see. The eyes which could see have gone along with the subtle eye.The gross eyes were only the means of the subtle eye. The mike is there and the battery also is working but there is no one to speak. How can then the mike speak ? When the subtle eyes are not there, what can the gross eyes do? The real eyes are the subtle ones in the Brahma-randhra. The visible eyes are only their instruments or channels. The function of the eye is to see forms, which has descended to it from the sphere of the sight organ, the cause. The external eye is not a transformation of the subtle eye. The cosmic subtle sight organ has transformed into a subtle eye which sees and whose attribute is to see. The gross eye sheds tears, becomes sore, exudes matter and becomes yellow. It appears with the gross body and disappears alongwith it. But the subtle eye lasts for hundreds of millions of years. Only in the state of liberation, it is reabsorbed by its cause. The external eyes are only a part of the body. With the change in the body the eye also undergoes a change. Man, cat, camel, elephant, crow, parrot, snake, frog etc. have different types of eyes. Their size is determined by the body to which they belong. But the subtle body can expand and contract. The subtle eye changes into the gross eye. From the attribute of the gross eye we know the attribute of the subtle eye. From the fruits we recognize the tree.

This cognizance of forms is responsible for their differentiation. The eye recognizes the form. Thousands of cows look similar, because they all belong to the same species but each individual cow differs from the other and it is this which enables the cowherd to distinguish them. This power of close and minute distinction belongs to the eye.

The eye forms the image of the object it sees. This is its action. When the sattvic ahankar undergoes transformation, the power of showing forms evolves in the sphere of the sight organ, and when the cosmic organ changes into the individual organ the latter partakes of the quality of the former. During this period the process should be perceived through samadhi and simultaneously the proximity of the Brahma also should be realized. The Brahma is the efficient cause of the transformation. From the individual the cosmic and from the cosmic the Brahma should be known. But the knowledge of the Brahma is not possible without renuciation. Therefore, continue to strengthen it. Only then the eternal Brahma will be known and liberation obtained.

Question.—When the external eye sockets crumble or are damaged, do the internal ones also similarly suffer?

Answer.—The subtle and internal organs of sight are neither breakable nor perishable. They are associated with the subtle body. If the external sockets are injured they become healthy by treatment. If they are completely damaged, even then something can be done. The scientists have invented a tiny apparatus for reading purposes if the eyes have been damaged. This proves that the internal subtle organ of sight can not be injured. They are associated with the subtle body and perish only when that body perishes. Before that they are neither injured nor do they perish. It means that the subtle body does not become blind. The eyes perform the function of showing in the region of the tanmatras and also in the gross body. The sphere of cosmic sight organ is the cause and the individual sight organ is its effect. The individual sight organ is produced by the sphere of the cosmic sight organ. The cosmic sphere is produced by the sattva-dominated cosmic Ahankara and the individual organ is produced by the cosmic sphere. Thus their successive productions take place. They combine with the jivas and cause both bondage and liberation.

Question—You have already said that the sense organs are produced by the sattva-dominated Ahankara. Now you say that the individual eyes are produced by the sphere of cosmic sight organ. Please explain.

Answer:—When the universe comes into existence, all the objects are produced in cosmic forms. Then the creatures come into being. After that the cosmic spheres transform themselves into varied effects. The sphere of cosmic sight organ is the cause which goes on producing the individual organs. As the earth goes on producing minerals, stones oil and gas and many other things, the spheres of the sense organs also go on producing their effects. The Prakriti is the material cause and the Brahma is the efficient cause. In this process the quest of God should be made. It must be supposed that the Brahma is inside the organ of sight. The worship of God in the sight organ has been described in the Upanishads. The pervasive Brahma residing in the eye cannot be seen by the eye. The eye is the body of the Brahma. Brahma knows everything and guides the eye. This guiding spirit is the Brahma. It is salvation. It is immortality.[1]

Question:—When the gross eye perishes, the subtle eye continues to subsist; Why can not a man see with it because it is the chief cause of showing? Does not the speaker continue to speak even when the mike is removed ?

Answer:—The instance is not applicable. The mike carries the sound to a distance. It does not speak and is not the cause of the speaker. The gross eye is only the instrument of the cosmic eye. It converts the gross forms into subtle tanmatras and takes them to the subtle eye. The subtle eye can visualise only the subtle forms. It has no access to the gross objects till a Yogi adopts his subtle eye to the gross forms. The subtle eye of an ordinary man can see only the subtle objects and not gross ones. If the subtle eye begins to see the gross objects, the eighty four lacs of species will not be possible. The eyes of all the species of animals are different. A cat can see in the night and also in the day but an owl can only see during the night. A man can see in the light and not in darkness. A fish can see inside water. The eyes of a kite or a vulture can see objects miles distant.

१. यश्चक्षुषितिष्ठं चक्षुषोऽन्तरो, यंचक्षुर्नवेद, यस्यचक्षुः शरीरम् ।
यश्चक्षुरन्तरो यमयति, एषत आत्मान्तर्याम्यमृतः ॥

बृहः ३–७–१८

The eye of a python attracts birds from a distance and makes them unconscious. There are as many kinds of eyes as there are species of creatures. If the subtle eye sees the objects, everything would appear similar and they would not differ from species, to species. If a man puts on coloured glasses, all the objects would appear of the same colour but to a man suffering from jaundice every object appears to be yellow. Without the gross eyes, it is not possible for the subtle eyes to function.

An eye identifies itself with an object. This is its function. When it is undergoing transformation, the attribute of cognigance developes in it. In this very life one should perceive these transformations and also try to know God who is the efficient cause. God is associated with the production of the cosmic and the individual creation. It is not possible to be liberated from the Prakriti and perceive God without complete renunciation. The non-detachment is the chief support. Without renuciation we can not eradicate all desires which strengthen our craving for enjoyments and pleasures. It is the renunciation which detaches our mind from pleasures. When the mind becomes purified, it can feel the presence of the soul and the Brahma. With the sharp edge of renunciation a man should destroy all desires. When a Yogi shakes off all desires, he enjoys immortality and obtains salvation.

Realization of the Brahma in Its Second (Cosmic) Form

In the sphere of the cosmic sight organ, the attribute of seeing objects constantly exists. This attribute is its form. They are connected mutually as substance and its attributes. When the sphere of the sight organ under goes transformation, the capacity to see forms developes. Therefore, the two are inseparable and form one whole.

Question:—First you stated that the form tanmatra is connected with the gross forms and now you say that the sphere of sight organ and the forms are also similarly connected. How is it ?

Answer.—When the fire tanmatras were being produced, then during the process of transformation the attribute of form appeared. This form had to be put to some use. Fire was not to enjoy it. It was produced for the eye. When the sight organ evolved to perform its function, it did so with the attribute of form, because it had assumed the cosmic form earlier than fire tanmatras came into existence. Then its unmanifested form became manifest. It converted the fire tanmatras into its object of enjoyment. In the gross body the eyes

have light but they stand in need of external light like that of the sun, moon, stars, lightning and lamp. Thus, these two attributes appeared in the two different substances which were their causes. The form of the fire tanmatras and the form of the sphere of the sight organ manifested themselves separately. This is the difference between the two.

Thus the individual sight organ and its unmanifested light are inter-related as substance and its attributes. Hence they are inseparable. This is called form-relationship. It is the subject of the tanmatras both as cause and effect. With the spiritual vision of this organ the Yogis can see the forms of gross and subtle objects at great distances. The transformed objects of the Prakriti can be perceived with this spiritual vision. If the telescope of the mind is used, then the smallest and the largest objects situated at immence distances become visible.

A great Sadhu lived in a room of Chaudhary Ram Sharan at Amritsar. He used to keep his legs tied with a rope to control his habit of moving about. One day when the Chaudhary was sitting by, the Sadhu said. "Oh Ramsharan, the King of France has fallen from his throne". After a few hours was received the news that the king of France had died. The sight of the Sadhu could reach a very large distance. There were several other perfections in him. The Commentator of the Yoga Philosphy says that by concentration on the gullet near the upper part of the tongue, one can perceive spiritual forms. When the concentration on it becomes perfect, distant objects become visible.

A Sadhu of Takla Kot in Tibet used to stop, by his spiritual power, rain, hailstorm, snowing and storms. Such knowledge has now disappeared, because the Yogis do not try for it.

The most surprising and interesting is the power on subtle tanmatras. The Yogi who exerts in this direction from his young age, is sure to be successful. Power on the tanmatras and subtle sense-organs is acquired by with-drawal of senses from external objects, by shaking off all shakles and by living in isolation. Then they will do your bidding.

In the second form of this subtle organ of sight the Brahma should be realized. The transformation is due to the immanence of the Brahma. This realization rests on the lofty peak of renunciation. If you wish to travel only a little, you will tread a distance on fresh snow

and then sink deep into it and find very difficult to extricate yourself. By a mere boiling up of renunciation you cannot get near to God. If you have to take your stand on a sold rock, then alone true knowldge of salvation will be obtained.

Realization of the Brahma in Its Third (Subtle) Form

The sphere of the cosmic sight organ has been produced by the proportionate mixture of the three cosmic Ahankaras in which the sattvic element preponderates. Hence the Ahankar trio is the general and the sight sphere is the particular. Their combination is the unbreakable entity. This is the subtle state of the sphere of sight. From this sphere the individual sight organ has emanated. Here it is shown how in a subtle manner the cause is transferred into effect. The subtle and extensive sphere of the sight organ resembles a vast combination of countless stars. The combination here consists of a thin sky of extremely small particles. It appears as though the sky has been cut into infinitesimal pieces. In this the cosmic becomes individual. The cosmos has the attributes of expansion and contraction. When a subtle activity takes place in the divine creation or rather the sphere of the cosmic sight organ, the sphere, as a cause, produces very tiny stars as results which are subtle sight organs. During this period of transformation an unmanifested light evolves in them. This is the description of its subtle state.

The unmanifested light has brightness but not the power of burning. Hence there seems to be no instance of its contact with any thing. This unmanifested light is thin, liquid, alive and simple. It has the attributes of attraction, bewitchment, intoxication and handsomeness etc. and is full of love. Such attributes do not exist even in the full-moon light. In this unmanifested light the Brahma should be perceived through concentration and Samadhi. The Brahma pervades it and it seems as if it is akin to it. The knowledge of the Brahma should be strengthened through renuciation.

The people of the world have endeavoured very little to perceive the Brahma through Samadhi. They have tried to know him through petty visible symbols. They have made no efforts to proceed towards subtlety. The intelligent Brahma is not the subject of long muttering. It can be known through concentration of thought, subtle intellect of Samadhi, and experience. It can be perceived by the understanding that it is the pervader and the Prakriti is the pervaded. As the

knowledge of the subtle objects will increase, so the Brahma will become more and more understandable. In fact, he can be seen in the transformations of the Prakriti, particularly in the transformed cosmos. The Brahma is vast like the objects of the cosmic sphere. The Brahma does not reside any-where outside the cosmic spheres. Hence he is called all-pervading. The universe and its objects never become extinct. Now they exist as results of the Prakriti. At the end they will return to their cause and be reabsorbed in it. The Brahma was not, is not, and will not be separate from the Prakriti. Hence it is useless to seek him outside. The Yogi who has understood the transformation of the Prakriti, has in fact understood the Brahma also. The real test is that he should resemble our soul. The only difference is that the soul is very small and he is very great, endless and omnipresent.

Realization of the Brahma in Its Fourth (genealogical) Form

The sphere of the sight organ and its transformations ultimately belong to the primordial Prakriti which goes on transforming itself until it reaches the fourth or genealogical form of the cosmic sight organ. The three gunas of the Prakriti, emanating from Mahat, reached the state of Ahankara which became the cause of the sense organs. The sense organs thus transformed, obtained the genealogical status. The attribute of stability in the Prakriti is present in the sight organ. The attribute of knowledge has evolved to show forms, and the attribute of action is noticeable in the movement of the eye, which is ordinarily related to the external objects at a distance of thousands of miles.

While perceiving the sphere, we should also try to experience the presence of the Brahma who is the efficient cause of all transformations and whose proximity is responsible for the manifestation of perception of forms.

Attracted by form an insect sacrifices its life on a flame. But many a man also behaves in a similar manner. The insect, attracted by the flame of a lamp, instantaneously sacrifices itself, but a man attracted by handsomeness pines for years and sometimes for life. The disease of worship of forms is not curable. However, there is one unfailing drug. It is conscious renunciation. When it will pervade every particle of your person, then the desire will be fulfilled and human life would be successful.

Realization of the Brahma in Its Fifth (Usefulness) Form

The Prakriti and its effects are the means of pleasures and liberation. Hence they are most important for these two ends. The Prakriti possesses the capacity primarily for liberation and secondarily for pleasures. The sight organ is the means of showing everything. It, therefore, helps both in pleasures and liberation. The sphere of the cosmic sight organ is the sixteenth curtain in between the soul and God. After transformation, it becomes the cause of showing the gross and subtle world. This is its usefulness.

Question—If the sattva Ahankara dominates all the five organs of perception, what is the necessity of supposing their different spheres and material causes?

Answer.—The material cause of all is, of course, the same. But the same material cause has produced different results, each with different attributes. The rajas and the tamas are more or less secondary causes. The nose grasps only smell not form. The tongue experiences taste and nothing else. The sight organ sees forms and does not catch sound. Every organ has different form and attributes. Out of one metal a variety of utensils are made. The earth produces different kinds of objects. Hence there is nothing logically wrong in supposing that the material cause of all the five sense organs is the same. One cause can produce more than one result. This is the peculiarity of the object which is the cause. It produces many results and becomes the instrument of pleasures and liberation. The sattva is the main thing. Rajas and tamas are secondary. The Brahma should be perceived in this sphere of cosmic sight organ and worshipped, because this sphere is extremely subtle, clean, pure and lofty and it is unmanifested light. In its subtlety should be perceived through samadhi the subtlety of the Brahma. The eye of concentration should first be directed to the sky and the unmanifested light of the sphere of sight organ should be made its target. When this is done, then in this light the indescribable Brahma should be perceived. God is clear like a good glass. Pour water of any colour in a glass and the latter will assume that colour because the glass has no colour of its own. Similarly God also has no colour or form. He apears to take the form and colour of the object in which we try to perceive Him.

Chapter XIV

Fifteenth Curtain

SPHERE OF THE COSMIC TOUCH ORGAN

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

The sphere of the cosmic touch organ consists chiefly of sattvic Ahankara. This is the fourth sphere among those of the cosmic organs of perception. It has its own layer and is brilliant and white. Its redness is like that of the sphere of the sight organ, but it is less yellow. It has greater proportion of the sattva and rajas and is, therefore, more active and intelligent.

Its attribute is touching which is one of the five basic perceptions. The transformation of the touch sphere is skin which is the means of individual touch. It has the capacity of reporting touch and its effects. This sphere contains the essence of the experience of touch. The contact of the Intelligent Brahma enables the intelligent soul to experience touch. The sphere of touch and the skin do not themselves gather any knowledge. But their contact with the Intelligent Brahma makes the acquisation of knowledge possible. The sattva, in it, is helpful. The touch organ, which has developed from this sphere, is capable of imparting the experience of touch. This capacity was present in the sphere of touch organ, and has come down to the skin. The attribute of this sphere has to be perceived through samadhi. This sphere stays in the space. At the time of the end of the universe it is reabsorbed in the primordial Prakriti. When the creation takes place it is used, like other spheres, for the formation of cosmic bodies or supplying deficiencies in them or reserving the cosmic skin in the subtle bodies.

In this manner, the Prakriti, by contact with the Brahma, appears to be intelligent and is busy in its work of creation. The five stages of the sphere of touch represent a link in this creation. In the internal organ, purified by renunciation, Brahma should be perceived.

Realization of the Brahma in Its First (Gross) Form

The single function of the sphere of the cosmic touch organ is to acquire experience of touch. This function of touch belongs to gross

air which is the transformation of the touch tanmatra. The touch tanmatra and its effects are present in all the effects of air. The means of their experience are present in the sphere of the cosmic touch. In the forest there are many kinds of trees, vegetables, herbs, creepers, animals and birds, but they are not visible without the light of the sun. Simiarly, the touch tanmatra and its transformations contain touch but it can not be experienced unless there are means of experiencing them. It is the sphere of the cosmic touch organ which possesses the capacity of imparting the experience of touch. When an activity or disturbance starts in it, innumerable individual organs come into being for imparting the sensation of touch. The form of this sphere has the capacity to touch. It communicates the sensation of touch because it consists chiefly of sattva. From that sphere the individual touch organ develops with the subtle body and then divides and organises itself and makes the sense of touch possible. It communicates the experience of the cold and hot, and the soft and hard. This capacity has come in it from its cause, the sphere of cosmic touch. In the sphere of cosmic touch, this experience is not felt, because there is no occasion for it, but it does exist there and manifests itself in the individuals.

The individual touch organ, which has come in the subtle body from this sphere, lives in the subtle body in the Brahmarandhra to which belongs the work of the experience of touch. The means of communicating this experience is the skin. It covers the whole body and communicates the gross touch to the subtle organ. By the time the gross touch reaches the subtle organ, it becomes subtle, and the subtle organ imparts it to the sphere of the intellect for its decision with regard to the quality of the touch. This gives correct experience of touch. Thus, really speaking the subtle organs are responsible for the experience of touch. They reside in the Brahmarandhra. The gross touch organs are its servants, who pass on the information from the gross touch to the subtle touch and also perform the function of causing perspiration and blood circulation. The experience of touch is the sole function of the subtle organ of touch. The skin also performs it but only as an instrument. It is really a part of the gross body. It also does several other functions of the gross body. It protects the veins and arteries. If the skin is removed, the blood will flow out and the body will crumble to pieces. It is the skin which covers it. The poisonous matter of the body is thrown out through the pores of the skin. The undesirable matter exudes through the pores of the skin but the main

function of the skin is touching. This attribute is in the subtle touch organ in the Brahmarandhra. In a fect, that is the real touch organ which has come down from the sphere of the cosmic touch organ. The nature of gross skin differs from species to species. The skin of the elephant buffalo and rhinoceros is so thick and hard that they do not feel the touch even of thorny grass. They feel the touch only of a pointed goad or a spear. The skin of the goat and deer is very soft. The sound produced by the skin of a he-goat and she-goat is also different. The skin of a she-goat produces sweet and soft sound and that of a he-goat loud tabla sound. Therefore, the right side of a tabla is covered with the skin of a he-goat and the left one is covered with the skin of a she-goat. The skin of a camel is also very hard and, therefore, vessels for containing oil and ghee are made of it. The hard skin of a bullock is used for charas (waterbuckets) and the soft skin of a hare for makinghandgloves. The fox skin is used for making collars and coats. The different uses of the skin of various animals show that skin itself is not the organ of touch. The real and subtle touch organ can not be put to any other use except touch.

The experience of touch gathered by the human skin differs according to the limb it covers. The experience of touch by hand, foot, lip etc. is different. This touch is extremely sensitive in the skin of reproductive organs, which makes control extremely difficult. The only unfailing weapon of controlling it is extreme renunciation.

In order that the human body may experience touch in all circumstances, the skin which is the instrument of the subtle touch organ covers the entire body. A blind man is helped by the touch which his whole body feels.

At the time of the creation of the universe, this subtle organ divides itself among the subtle bodies and helps in imparting pleasures. This sphere is the fifteenth curtain between the soul and God. It is only after tearing it that you reach the next curtain. As the soul is covered by many layers, so the Brahma is also encased in a number of covers. Concentrate your mind and enter the sphere of the touch organ and, in its subtlety, realise the Brahma. Remember that renunciation is absolutely essential.

Knowledge of the Brahma in Its Second Form

The attribute of the sphere of the touch organ is only touching. The attribute appeared in the sphere at the time of the latter's creation.

The feeling of touch is conveyed by the subtle organ of the subtle body which is the effect of this sphere, and also, by the skin of the gross body which is its instrument. Here the sphere and the subtle organ are the substance and the touch is their attribute. Inspite of the distinction they are inseparable.

In this relationship the knowledge of the Brahma should be realized, because in every successive transformation of an object the Brahma can be experienced. The gifts of this sphere consist of soft, delightful, cosy and warm objects and young women. See that you do not succumb to their temptation, otherwise you will be deprived for ever of the glimpse of the Brahma. Be, therefore, alert and active and stick fast to renunciation which alone can save you from the lure of touch. 'Every thing is full of fear, only renunciation is not.' Continue to chant this formula. This is the sure means of knowing the Brahma.

Knowledge of the Brahma in Its Third Form

The proportionate mixture of the three cosmic Ahankaras has produced the cosmic organ of touch. The constituents are as follows:--

Sattva 1.4 plus Rajas 1.2 plus tamas 0.4=3.

The mixture of the three Ahankaras is the general and the cosmic touch organ is the particular. In the creation of the subtle touch organ the sphere is general and the subtle touch organ is particular. Thus they are interrelated as cause and effect. The combination of the general and the particular is inseparable. The transformation of the cause into effect shows the subtlety of the cause.

This sphere consists of three different Ahankars but the combination has become an inseparable entity. Due to the preponderance of sattva in this sphere, knowledge is dominant and it has come down in the organ of touch. As there is more of rajas in it the experience of touch causes excitement. There is less of tamas, but when the rajas becomes active the tamas also helps it and the two combined subdue the knowledge of sattva.

Like its sphere, the subtle organ of touch is white, and, like a bright star, resides in the Brahmarandhra. Its subtle form is the sphere of touch.

१, सर्ववस्तुजातं भयान्वितं । वैराग्यमेवाभयम् ।

When the proportionate mixture of the three Ahankaras causes the transformation of the cosmic sphere of the touch organ, there is the opportunity of realizing the Brahma, which activises all these objects. By his proximity the three Ahankaras, though inanimate, appear to be sentient, and transform themselves in definite quantity in definite direction and in a measured movement. This is the time for the realization of the Brahma. The experience of objects or the knowledge of cause and effect are only secondary things. After the perception of the state of cause and effect in the sphere of touch, the real knowledge of the objects is obtained and the love of touch disappears. It is a different thing if the Yogic practice is also regarded, like a cinema picture, a means of entertainment and pastime. But one should not play with human life in this manner. Hence with the help of renunciation engage yourself steadfastly in the realisation of the Brahma.

Realisation of the Brahma in Its Fourth Form

The sphere of the cosmic touch organ has been produced by the combination of the three Ahankaras which have evolved from the mahattama. This is the third generation. Mahat has emanated from the primordial Prakriti. This is the second generation. The first generation is the primordial Prakriti. Even in the fourth generation the qualities and functions of the primordial Prakriti are present. The sphere of touch exists because the Prakriti exists. The attribute of stability is present in the sphere of touch also. The existence of the sphere of touch is due to the Prakriti. The proximity of the intelligent Brahma has produced touch in the sphere. This action of touch pervades the whole body. It gives the experience of the subtlest touch. The subtle skin enables the spiritual beings to experience divine touch. The Prakriti has transformed itself, with its attributes and functions, into the sphere of the cosmic organ of touch and in the evolute of the latter i. e. the organ .of touch. This is called its genealogical state. In it the knowledge of the Brahma should be realized. Caught in the net of this organ of touch, dogs, horses elephants, snakes, etc. are undergoing suffering. Deprived of scriptural knowledge, they are guided by natural instinct and obey the law of nature, but man, with the knowledge of the scriptures on the tip of the tongue, violates all limits of sexual behaviour. No animal is so much immersed in the sensation of touch as man. Be careful and continue to drink the elixir

of renunciation, so that the touch organ does not madden you. Through the telescope of renunciation continue to perceive the realit

Realization of the Brahma in Its Fifth Form

In the sphere of the cosmic organ of touch the devas and the human beings, as causes and effects, experience pleasure and liberation. The devas in heaven enjoy the pleasures of touch through their subtle bodies. In this world, the human beings enjoy many pleasures of touch through their gross bodies. This attribute was present in the sattvic Ahankars in the form of subtle tanmatras. When the Ahankara underwent transformation, this attribute appeared along with the sense organ and became their natural attribute. It is the means of enjoyment for the devas and the human beings. The usefulness in the sense organ has come down from the Prakriti, because, at the time of the first transformation of the Prakriti, when the three gunas appeared, the usefulness had developed in them. Then it continues to descend in all the successive effects.

In the usefulness of the organ of touch there is the power of affording pleasure and liberation. In its power, the Brahma should be realized and the character of the Brahma should be perceived. Whereever and in whatever object there is the pleasure of touch, there the Brahma should be perceived. Feel that in these pleasures, there is also the spiritual pleasure, because God is all pervasive. In every pleasure, he is present. The presence of the Brahma, should be felt in the organ of touch, and there he should be worshipped. In the cosmic sphere of the touch organ the Brahma should be supposed to be present and the pleasure of this touch should be experienced, as though the Brahma is touch and revealing himself. But all this will be possible only when knowledge and renunciation are powerful. Like lotus from water, one should be detached from all worldly affairs by practising renunciation.

Chapter XV

Fourteenth Curtain

SPHERE OF THE COSMIC HEARING ORGAN

REALIZATION OF THE BRAHMA IN ITS FIVE FORMS

Above the sphere of the organs of action lies the sphere of the organs of perception, in which the cosmic sphere of hearing is the last. It consists chiefly of sattvic Ahankara. Its existence is in the form of a layar. It pervades all the spheres, so far described. The next spheres are subtler than it. Hence it cannot penetrate them. It is whiter than all the spheres mentioned. It shines like a sheet of silver. It is due to the rajas and tamas. The proportion of the sattva being the largest, it has the greatest intelligence. The activity is rather subdued due to tamas.

The function of this sphere is to hear sound. It is the last of the five basic perceptions. This sphere is the centre of hearing the sounds of the individual organ and the transformations of these sounds. The sphere has the capacity of hearing sound. The elements, so far mentioned, do not possess this capacity. There was lack of sattva in them, or it was present in an inadequate quantity which could not produce the capacity. The preponderance of sattva in this sphere produced the capacity to hear sound. This sphere does not itself hear any thing, but the proximity of intelligence manifests the capacity to hear, The transformed organ begins to hear. The ear is only an instrument of the sphere but it appears to hear. Essentially the capacity to hear is in the Brahmarandhra. The capacity of the sphere has come down to the individual organ and has manifested itself.

The attribute of the sphere can be perceived by the Yogis in the state of Samadhi. This sphere exists always in the space. At the end of the universe it is reabsorbed in the primordial Prakriti. At the time of creation it is put to various uses. The individual organs, manifested by it, perfect the subtle bodies. It preserves the hearing organs of the liberated souls. It supplies the deficiency of the souls which are going through the cycle of birth and death. The subtle organs

of hearing are preserved in it. It is used for the creation of individual hearing organs.

The Prakriti seems to be intelligent by its proximity to the Brahma and it continues to carry on its activities. The five stages of the cosmic organ of hearing belong to the Prakariti.

Realization of the Brahma in Its First Form.

When the Cosmic hearing organ emanates from the Cosmic Ahankara, it appears with its attribute in the form of innumerable individual hearing organs. The power to catch sound, comes in it, from its material cause, because it has to give pleasure and liberation to the devas and human beings. This is the first transformation of the Ahankara consisting chiefly of sattva. This organ is the instrument of recognizing gross and subtle sound, not the other organs. In the Upanishads this sound is supposed to be the Brahma and as such it is worshipped. It becomes the object of the hearing organ, though it is the attribute of space. But the attribute is experienced through the organ of hearing. Through it, the objects are known and knowledge is acquired. The sound is the object of hearing organ, but it has manifested itself in the form of the Vedas. In all respects, the sound is the means of spiritual knowledge. It is of two kinds—subtle and gross. The subtle is produced by the tanmatras and the gross by the elements.

The subtle is the means of pleasure to the devas residing in the heaven, while the gross is the means of pleasure and liberation for the human beings. The hearing organ is its instrument and it is of two kinds, subtle and gross. Subtle is for the devas, and the gross for the animals and human beings. By subtle and gross we mean the organs produced as ears for the subtle and gross bodies. Through the gross ear the subtle ear performs its functions. But both kinds of ear are in a way the same. They are the means of pleasure and liberation of the subtle and gross bodies.

The attribute of this cosmic sphere is sound. In this sphere the sound is not used. But at the time of the creation of the universe this manifests itself in the form of the Veda. This facilitated the use of word or sound by men. The hearing appeared in the ear. "What is heard by ears and discriminated by intellect is word"[1]. Words may

१. श्रोत्रोपलब्धिः बुद्धिनिर्ग्राह्यः शब्दः महाभाष्य ।

be of any language. They have the same attribute. Hence, people of all countries hear words of each other and catch their forms. The outer ear is just a gate through which the sound enters and reaches the internal and subtle ear, where it becomes subtle. The subtle ear is the real ear. The gross one is a mere instrument. The subtle ear of all the beings is similar and is situated in the Brahmarandhra. The subtle ear is the effect or product of this sphere. The shape of the subtle ears of all the living beings is similar. The function of the subtle ear is only to hear sound, and nothing else. The external ear has no similar shape. The ears of human beings, dogs, asses, horses, monkeys, elephants, camels and cats etc. are dissimilar. They are of different shapes. The external ear hears and performs other functions also. It throws out dirty matter which is poisonous and also pushes out blood and pus. It is a part of the body and developes along with it. It has nothing to do with the cosmic sphere of hearing organ. The cosmic sphere has produced only the subtle ear which facilitates the enjoyment of gross and subtle pleasures.

The attribute of hearing is responsible for the acquisition of knowledge and all intercourse. If hearing is gone, life becomes 50% useless. When the sattvic Ahankara produces this organ, the capacity to hear also developes simultaneously. Imagine that the Brahma pervades this sphere, and thus worship him. Also perceive both, the sphere and the Brahma. The Brihadaranyaka Upanishad says., "The god who resides in the ear and is different from it, whom the ear does not know, but whose body is the ear, who urges the ear from inside to hear the sound etc., he is your god. He knows the secrets of your heart. Know and worship him-He is immortality.[1]"

Remember that your efforts will bear fruit only through Yog. If you are caught in the pleasures of sound and words, you will perish like a deer or a snake. If you are a Yogi control the sound organ, do not be controlled by it. The renunciation alone will help you to reach God.

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१. यः श्रोत्रेतिष्ठिन् श्रोत्रान्तरो, यं श्रोत्रं म वेद ।
यस्य श्रोत्रं शरीरं, यः श्रोत्रमन्तरो यमयति ।
एष त आत्मान्तर्याम्यमृतः ।।

बृहदारण्यक—३-६-१९

Knowledge of the Brahma in Its Second Form.

The sphere of the cosmic hearing organ has the capacity to hear sound. The sphere and the capacity are interrelated as substance and its property and, therefore, they are inseparable. This is known as natural (self-form) relationship. The capacity to hear has come to the ear from the sphere. It is always present in the sphere and never separates from it. The individual hearing organ is the manifestation of the cosmic hearing organ. The Brahma is omnipresent and, therefore, he is present in this relationship also. The knowledge of this relationship leads to the knowledge of the Brahma.

Knowledge of the Brahma in Its Third (subtle) Form

The Sattva-dominated Ahankara, with the remaining two Ahankaras, as its supplements, is the material cause of the sphere of the organs of perception. Hence it is the general and the sphere of hearing is the particular. Both of them are an inseparable entity. It means that the sattva-dominated Ahankara produces the sphere of hearing and the latter produces the individual organ of hearing. The subtle cause indicates the subtle state. There the cause leads to the knowledge of the supplimentary cause. This proves the subtle form of the sphere of hearing.

The sphere of the cosmic hearing organ consists of the three Ahankaras but they became one, and the distinction ceased. The proportion of the three Ahankaras in the formation of this sphere is as follows.—

Cosmic Sattva Ahankara 1.5 + Cosmic Rajas Ahankara 1.3 + Cosmic Tamas Ahankara. 0.2=3.

Due to the preponderance of sattva in this sphere, knowledge is the main element, and dominates it. The Rajas being more than tamas, the organ is characterized by quick activity. This sphere of the cosmic hearing organ is the twentieth curtain between you and the Brahma. You have to tear it and journey forward. Further on, there are still subtler curtains to tear, before you are face to face with the Brahma. This access will be possible when you are detached from the Prakriti in every manner. Without renunciation it is not possible,

Realization of the Brahma in Its Fourth (genealogical) Form.

The Prakriti is brillient, active and stable. It has been transforming itself in many forms. The sphere of the cosmic organ of hearing is also its transformation, consisting of cosmic sattva, rajas and tamas which form a mixture in certain proportions. The three Ahankares are the transformation of Mahat. The Mahat is the transformation of the Primordial Prakriti. Thus the sphere of the cosmic hearing organ represents the fourth state of transformation. The transformation starts from the primordial Prakriti. Hence this is the genealogy of the organ of hearing.

The knowledge and activity of the Prakriti are on the surface in the sphere of hearing. The sphere exists because the Prakriti exists. Thus the Prakriti has transformed itself into the sphere of hearing. In this genealogy, the knowledge of the Brahma should be sought. If salvation be the goal see, that the jugglery of words may not mislead you.

Realization of the Brahma in Its Fifth Form.

The organ of hearing, in its cosmic and individual form, is the cause of both pleasure and liberation. All the organs of action and perception in the body are the source of pleasure and liberation. They benefit man and also injure him. If they are associated with a trained mind and intellect, they lead to heaven, otherwise, to the path of hell. The Kathopanishad says,

"The soul is the rider and the body is the chariot. The intellect is the charioteer and mind the reins. The sense organs are the horses running on the road of objects. The soul associated with the sense organs and the mind is the enjoyer.

"One who is ignorant and cannot control the mind is like a horse without reins. Such a person cannot control his sense organs and is like a charioteer who cannot control his restive horses.

"The man who is wise and self-controlled and whose mind is disciplined can control his sense organs. He does not let them engage in any action without his permission. The trained horses would not go on a bad road.

"The man who is an ignorant fool and has absolutely no control on his mind, and runs after objects of senses, and whose intellect is

not pure, cannot obtain the knowledge of the self. He is repeatedly hurled into the cycle of birth and death to suffer for his past deeds.

"That man is a wise Yogi whose mind is pure and under control and whose truth-bearing, intellect can acquire the knowledge of the self. He is entitled to heaven. After death he is never reborn. He straight obtains salvation.

"The man who drives the chariot of his body wisely, who has purified his intellect by Dharmamegha Samadhi, and who has aquired complete control on his mind crosses the ocean of the world and goes to heaven."

After this the stages of the road to heaven are described thus.—

"Subtler than the sense organs are the objects, and subtler than the objects is the mind. Beyond the mind is the subtle intellect and beyond it is the great or subtle Mahat.

"Beyond Mahat is the unmanifested Prakriti and beyond the latter there is the subtle Purusha." (Here purusha signifies the self and the higher self.)

"Beyond Purusha there is nothing subtler. It is the highest and loftiest and final goal.

"The Purusha is concealed in all the creatures and objects in a subtle manner. He is not visible. He can be visualized by subtle and truth-bearing intellect and Samadhi."

At the end the teacher advises Nachiketa, Get up and awake. Be careful and seek a good teacher who has realized the Brahma. Obtain the knowledge of self. The path to it is extremely difficult. It is like walking on the sharp edge of a sword. Yogis consider it very very difficult.[1]"

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१. आत्मानं रथिनं विद्धि, शरीरं रथमेवच ।
बुद्धि तु सारथिं विद्धि, मनः प्रग्रहमेवच ।। ३
इन्द्रियाणि हयानाहु, विषयांस्तेषुगोचरान् ।
आत्मेन्द्रियमनोयुक्तं, भोक्तेत्याहुर्मनीषिणः ।। ४
यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रिया न्यवश्यानि, दुष्टाश्वा इव सारथेः ।। ५ ।।

This is the description of the usefulness of the sphere of hearing. Now we will describe five forms of the mind. Mind that renunciation alone will help you to cross all difficulties.

यस्तु विज्ञानधान् भवतियुक्तेन मनसा सदा ।
तस्येन्द्रियाणिवश्यानि, सदश्वा इव सारथेः ॥ ६
यस्त्यविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्रोति, संसारञ्जाधिगच्छति ॥ ७
यस्तु विज्ञानवान् भवति समन्स्कः सदा शुचिः ।
स तु तत्पदमाप्रोति, यस्माद्भूयो न जायते ॥ ८
विज्ञानवान् सारथिर्यस्तु, मनः प्रग्रहवान्नरः ।
सोऽध्वनः परमाप्रोति, तद्विष्णोः परम पदम् ॥ ९
इन्द्रियेभ्यः परा ह्यर्थाः, अर्थेभ्यश्च परंमनः ।
मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान् परः ॥ १०
महतः परमव्यक्त, मव्यक्तात्पुरुषः परः ।
पुरूषान्न परं किचिन्, सा काष्ठा सा परागतिः ॥ ११
एव सर्वेयु भूतेपु गूढ ग्रात्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्धया सूक्ष्मया सृक्ष्मदर्शिभिः ॥ १२
उत्तिष्ठत जागत प्राप्य वरान्निबोधत,
क्षुरस्य धारा निशिता दुरत्या,
दुर्गं पथस्तत्कवयो वदन्ति ॥ १४

कठोपनिषद् अ १, वल्ली ३ मं ३—१२, १४

Chapter XVI

The Thirteenth Curtain

THE SATTVIC AND RAJAS AHANKARIKA CREATION THE SPHERE OF THE COSMIC MIND

REALIZATION OF THE BRAMA IN ITS FIVE FORMS

The sphere of the cosmic mind is the transformation of the sattvic and Rajas Ahankaras. The tamas in it is in a small quantity. Due to the preponderance of sattva, it has brilliance, greater than that of the organs of perception. The brilliance of the sense organs is like that of tiny shining stars. But the mind is bright like Shukra. The mind works more than the ten organs of sense put togethers. Besides its own work, it performs the task of the intellect also. It engages the sense organs in work and transmits the knowledge they gather to the intellect and also sees that the knowledge each sense-organ gathers is not intermingled. These activities are due to its Rajas constituent. All these functions and attributes belong to the sphere of the mind. The mind grasps knowledge and acts so quickly that the Upanishadic thinkers were led to believe that intellect, Chitta and the Ahankara is the mind which is the cause of bondage and liberation.[1] It is not desirable to raise this philosophical controvercy here. What we want to say is that the movement of the mind is unimaginable.

The sphere of the mind has been produced out of the three cosmic Ahankaras. The Sattva and the Rajas are in equal proportion. Hence it acquires knowledge and movement with unimaginable quickness. It grasps the objects of the ten sense organs, one at a time, though it may have to be done in one-hundredth of a second. The sense organs may acquire knowledge with any quickness, the mind will communicate it to the intellect with even greater rapidity, receive the verdict of the intellect with the same quickness and direct the sense organs accordingly. The reception and transmission take place so quickly that an ordinary man cannot even imagine it. This attribute

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१. मन: एव मनुष्याणां कारणं बन्धमोक्षयो; ।

exists in the cosmic sphere of the mind and manifests itself in the individuals.

This attribute of the sphere of the mind can be perceived by the Yogis in the state of Samadhi. Proceed on and perceive it. This cosmic sphere is situated above all the spheres so far described. At the end of the universe it is reabsorbed by the primordial Prakriti. At the time of creation it is utilized in forming the subtle bodies and supplying defeciencies. The minds of the liberated souls are preserved in this sphere,

Now study the five states of this sphere and follow the path of experiencing the Brahma in them with the help of renunciation.

Realization of the Brahma in Its First (gross) Form.

The cosmic mind has been created by the preponderance of the Sattvic and the Rajas Ahankaras. The constituents are as follows.— Cosmic Sattvic Ahankara 1.4 + Cosmic rajas Ahankara 1.4 + Cosmic Tamas Ahankara 0.2 = 3. Mainly the sattva and the rajas combined create the sphere of the cosmic mind. When the urge for transformation takes place in the cosmic sphere, innumerable individual minds come into existence with their attributes. The cosmic sphere is the material cause of the individual minds. The main functions of the individual mind are to gather ideas, set the sense organs to work, convey the knowledge they acquire to the intellect, and communicate the directions it gives to the sense-organs. It is due to these functions that the mind is a constituent of the internal-organ. The latter consists of four constituents and hence it is called antahakarana chatushtaya. Owing to the two main material causes of the mind, the two attributes have descended into it. They engage the organs of senses in their work or detach them from tendencies, or convey impressions to the intellect and transmit the dictates of the intellect to the sense organs. This give-and-take function belongs to the individual mind. Some teachers consider the cosmic mind as the mind divine. They think that from this mind God creates the gross objects. The mind is used by Him as an instrument. It makes the organs of knowledge, acquire knowledge, and the organs of action active.

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१. नाविरतो दुश्चरिताम्नाशान्तोना समाहितः ।
नाशान्तमनसो वापि ज्ञानेनैनमाप्नुदात् ।। कठ० १–२–२४

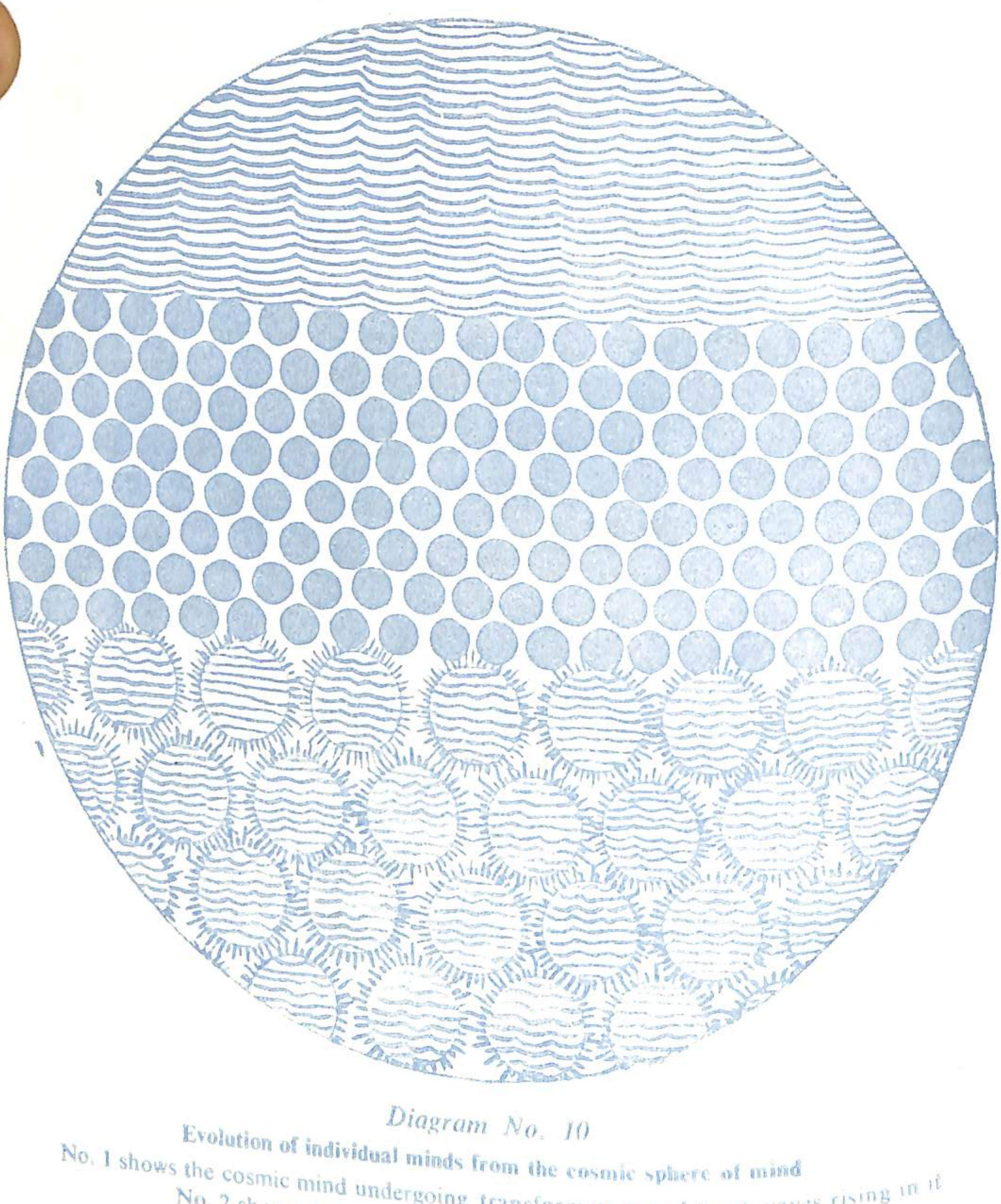


Diagram No. 10

Evolution of individual minds from the cosmic sphere of mind

No. 1 shows the cosmic mind undergoing transformation and faint waves rising in it

No. 2 shows the produced minds in a calm and inactive state

No. 3 shows the waves arising in the minds in respect of the objects of 'senses' and 'organs of action', and getting active.

Necessity of the Mind.

Question.– What is the necessity of the mind when the intellect can direct or withdraw the sense organs.

Answer.—The function of the intellect is only to decide what is virtue or evil, good or bad, moral or immoral. A king requires a minister to assist him in his work. Even an officer needs a peon to handle files. In the same manner, the mind executes the behests of the intellect. The moment it receives an order, it alerts the sense organs and puts them to work. Whatever the sense organs acquire by their contact with the objects is transmitted by the mind to the intellect, and the decisions of the latter are conveyed to the Ahankara in the form of impressions. The movement of the mind is terribly quick. It seems that it is directing all the sense organs and carrying out the dictates of the intellect simultaneously. But every action is done in sequence. The intellect requires an instrument for the execution of its directions. This instrument is the mind. The intellect cannot do without it. A detailed description of the individual mind is given in our book, "Atma Vijnan." Here our object is only to describe the cosmic mind. Look at its form in diagram No. 10. The cosmic sphere of the mind is extremely subtle. It covers all the spheres so far described. When the action of creating the cosmic universe begins mild stir starts in the whole space. The stir lasts for long. The subtle movement goes on for ever. The individual minds begin to form with their attributes. They shine like small stars and disperse in the space. The space is not separate from the sphere of the mind., but it affords place in itself for the individual minds to stay. It seems as if the whole universe is dominated by minds. This twenty-first curtain of the sphere of the mind is above the Brahma. The latter is covered by it. The mind pervades the entire universe. In this great subtlety of the mind the Brahma should be sought. In this respect the Upanishad says, "That which can not be known, or thought of by the mind, but by which the mind can be known, is Brahma. Anything else which you worship is not proper.[1]

The Brahma cannot be the object of your mind which has not yet acquired the subtle perception necessary to know him through intellect.

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१. यन्मनसा न मनुते, येनाहुर्मनोमतम् ।
तदेवब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ।। केन० १–६

The Upanishad further says, "He who has not detached himself from everything, who has bad character, whose mind is fickle, disturbed and not calm, cannot attain the Brahma. Those who are free from these defects can attain him.[2] Such Yogis as are detached, possess steady mind, are self controlled, never swerve from the right path and are not caught in the net of pleasant objects, attain the Brahma through conscious Samadhi.

The casmic mind pervades the cosmic universe, and becomes the individual as effect. Then it becomes like an atom, and later it becomes great according to the body it enters, The attributes of expansion and contraction are constantly present in it. Similary the expansion and contraction of the body it occupies always takes place. The commentator of the Yoga Philosophy says, "the mind has the capacity to be both small and great.

Suppose that the Brahma pervades the entire sphere of the cosmic mind. Worship him and know him there. The cosmic mind covers the Brahma. Only by removing the cover, the Brahma can be perceived. The sphere is very subtle but the Brahma is subtler still. Those who worship the mind as the Brahma enter this sphere. But a Yogi should march further. He should remove the hurdle and realize the Brahma. As the mind is the product of Ahankara, it is a cause of bondage.

In the human body the Brahmarandhra is the seat of the mind, but with its rays it covers the sheathe of food, breath and mind. Its rays are everywhere in the body like the rays of an electric bulb placed on the head of an individual. Its field of activity is, of course, the Brahmarandhra. From there the urge is received by the organs of action and perception.

Realization of the Brahma in Its Second (cosmic) Form.

The mind and its attributes are inseparably related. The give and take are its functions which never leave it because the substance and its attributes are inseparable, like body and its legs and hands. The body is the substance and the legs and arms its attributes. The legs and arms are not separate from the body, though in general parlance they have separate names. There is no distinction but it is supposed to exist. The objects are not separate but they are referred to as separate. The attribute of the mind cannot be separated from it. This is called inseparable relationship in which the Brahma should be

realized. Suppose that Brahma pervades the cosmic mind, and worship and try to know him therein. The Upanishad says, "The Brahma can be known only through the mind. He should be perceived as one and not in different forms. He, who sees him in many forms and knows him as such, goes from death to death. He takes birth again and again.[1]"

Realization of the Brahma in Its Third (subtle) Form.

The main material cause of the cosmic sphere of mind is the Ahankara, consisting chiefly of the sattva and the rajas. The cosmic sphere is the meterial cause of the individual minds. In this group the Ahankara trio is the general and the sphere of mind is the particular. The relationship of the cause and effect is the third (subtle) state. When the cause develops into the effect the process must be perceived through Samadhi and the immanence of the Brahma should be seen in it. Withdraw the sense organs from all objects, and dive deep into the subtlety of the Brahma and the cosmic mind.

Concentration of the Mind.

The concentration of the mind is absolutely essential. It is very agile and active, and, therefore, slips away. If the detachment is not well-established, the mind can not be steady. With perfect detachment it is easily steadied. The Mahopanishad says, "Detachment controls the mind. Desires make it cling to objects. Detachment purifies the mind as winter purifies a pond. A man indulges in the worldly pleasures again and again, finds them tasteless and again immerses in them, and yet feels no shame.[2]" This attachment makes salvation charmless. Such a man does not feel any pleasure in the knowledge of the Brahma. A man, constantly occupied in worldly affairs, has no

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१. मनसैवेदमाप्तव्यं नेहनानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नो य इहनानेव पश्यति ।। कठो० २–१–११

२. वैराग्यात् पूर्णतामेति, मनोनाशदशानुगम्
आशया रक्ततामेति, शरदीव सरोमलम् ।। मं० ७५ ।।
तमेव मुक्तिविरसं, व्यापारौघं पुनः पुनः
दिवसे दिवसे कुर्वन्, प्राज्ञः कस्मान्नलज्जते ।। महोपनिषद अध्याय ६, ७५–७६

taste for Bhakti. It is said that a man tied with ropes can be released but not he who is in the bondage of desires.[1]

He, whose resolves have been quietened, whose desires have been subdued and whose mind has become stead-fast, can alone attain the Brahma. He alone can be free from all griefs and sorrows. For the knowledge of the Brahma, control of the mind is absolutely essential. When the mind has been controlled the function of the sense organs comes to an end. Mind's urge to the sense organs is the cause of bondage. It should, therefore, be withdrawn, from its activities. Only then, it will help with the intellect in meditation on the Brahma. Muktikopa nishad says, "The mind should become one with God, it should shake off egoism; it shoulde ven forget itself and identify itself with the Brahma and should constantly think of the Brahma. When concentration becomes strong the conscious Samadhi develops."

In this state the mind, intellect, Ahankara and Chitta cease to wander. An extremely blissful state follows. It is called conscious Samadhi. This means absorption in the Brahma which the Yogis ardently desire.

This is the perception of the Brahma through conscious trance in the subtlety of the cosmic sphere of the mind.

Realization of the Brahma in Its Fourth (Genealogical) Form.

The most important attributes of the Prakriti are knowledge and activity. With these it transforms itself into all its effects. In the sphere of the cosmic mind also the Prakriti has transformed itself with its attributes. This is its fourth or the genealogical form.

Question.—The organs of perception are the products of Ahankara in which sattva preponderates. They are, therefore, regarded

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१. रज्जुबद्धा विमुच्यन्ते तृष्णाबद्धा न केनचित् !

२. ब्रह्माकारमनोवृत्ति प्रवाहोऽहंकृतिं विना ।
संप्रज्ञात समाधिः स्याद्ध्यानाभ्यासप्रकर्षतः ।। ५३ ।। महो० अ० ६, ३९

३. प्रशान्तवृत्तिकं चित्तं परमानन्ददायकम् ।
असंप्रज्ञातनामायं समाधिर्योगिनां प्रियः ।। ५४ ।। मुक्तिकोपनिषद — २-५३-४

as dominated by knowledge. The organs of action are the products of Ahankara chiefly consisting of Rajas. Therefore they are regarded as dominated by activity. The mind is the product chiefly of these two Ahankaras. Why should not then mind be regarded as characterised by both knowledge and activity ? Why should we regard it as an organ of only action ?

Answer.—The preponderance of knowledge and action in the organs of sense means that the organs of action are automatically busy in performing actions, not knowing what they are doing. This shows that they are meant only for action. They do not know what would be the result of certain action, whether it is good or bad, religious or irreligious. The organs of perception are only the instruments of knowledge. They can not discern whether what they do is moral or immoral. The eye which is an organ of perception sees only a form but it does not report whether the object is black, blue, yellow, white, red or green. Similarly the organ of smell also cannot indicate the nature of smell, whether it is that of camphor, muak, saffron or some flower. Its function is only to grasp smell. This is, a rough knowledge without discrimination. The proper discrimination is the function of the intellect. The function of the organs of perception is only to grasp form or smell. This may be called an elementary knowledge which does not serve our purpose. It is only after the intellect has recognized the form seen by the eye that the latter may be taken to have seen an object. The decisive verdict is of the intellect. A smell may be smelt and a form may be seen but the purpose of acquiring real knowledge would be served when the intellect confirms it. The mind is called mainly an organ of action because it engages the eye to act. The eye sees an object, the mind is helping the eye, but it cannot decide whether it is black, yellow or white. Due to its inability to decide, the mind is called chiefly an organ of action. If it could decide the smell or form, the intellect would have been superfluous. But the mind cannot do it. The decision or discrimination is the function of the intellect. The intellect is regarded as jnanpradhan (source of knowledge). Hence the organs of perception can see or smell but they cannot say what they have seen or what they have smelt. If the eyes are open but the intellect is immersed in some other thought, the eyes, though seeing, are not really seeing. Similarly the nose, though smelling, cannot report what smell it is. Its smell ends in nothing. The organs of perception

occupy a place between the intellect which is all knowledge, and the organs of action which are all activity. The intellect cannot function independently. It acts when knowledge is conveyed to it by the organ's of sense. Hence the organs of perception are necessary instruments in the function of the intellect. The organs themselves are not competent to acquire knowledge. The mind is only the emissary of intellect. It helps in setting the sense organs in action. It has a little capacity for knowledge also as the organs of perception have. The tendency to act belongs to the mind alone. It has, therefore, been called two-faceted. Its causes are the Ahankaras in which sattva and rajas preponderate. Its function is to urge the sense organs to action. Hence to act is its characteristic more than that of intellect. while perceiving the ganealogical relationship of the cosmic and the individual mind, we should also try to perceive the proximity of the Brahma which is their efficient cause. The soul, purified by detachment, can keep the seeker firm and study. Milk and curd can be kept safely only in a clean utensil. Hence keep the soul purified by detachment. Be careful, so that the impurity of the mind may not tarnish the soul.

Realization of the Brahma in Its Fifth (usefulness) Form

The sphere of the Cosmic Mind produces the individual minds. The efficient cause is the intelligent Brahma whose proximity causes a subtle stir in the sphere. The individual minds are produced along with their attributes. Then they combine with Chitta, Ahankara and intellect and form the internal organ. The mind carries with it the good or bad impressions of the past deeds and enables the soul to suffer them, and try for liberation. This is the usefulness of the mind.

Question.—Does the entire cosmic mind transform itself into the individual minds or some part of it continues to exist as the cause ?

Answer,—Only such number of individual minds are produced as is necessary. The remaining part of the cosmic mind stays on as cause. When necessary, it produces more individual minds. A mountain of clay stands immeasurable. A potter takes from it just as much quantity of clay as is necessary for making pots. He does not utilise the entire mass of the mountain.

The scientists also experiment on only so much of the materials as they require for their laboratories. The rest of the metals continue to lie in the womb of the earth.

Lack of Yogis.

In Yoga Darshan there is an aphorism, which indicates that a Yogi has control on Prakriti and its functions.[1] A question has been raised by the commentator in this respect. If a Yogi has control on elements, he can himself produce bodies, then do such bodies possess one mind or as many minds as there are bodies ? The commentator explains that a Yogi creates many minds out of the material cause called its asmita matra. Hence every body possesses one mind, but a single minds controls the other mind and directs and regulates them. We want to show that if the material cause had exhausted itself, then out of what material could a Yogi create the new minds. Hense the sphere continues to remain as the meterial cause. Only so much of it is utilised as is necessary for creating minds.[1]

Such Yogis as can create bodies and internal organs do not exist at the present times. If we do not obtain such control on elements, it is our weekness. The scriptures do not mislead us. Half a century ago, the aeroplanes, Atomic bombs, Rockets and Radio had not come into existance, but now they are there. Every kind of knowledge has its own age. But nothing is impossible in the world, every thing has its own time. In the Yoga philosophy there are several other siddhis or perfections, like entry into another body. These perfections do not exist now. Due to indolence the Yogis do not practise them. They do not make special efforts, otherwise there is nothing impossible. In ancient times these perfections were practised . It is therefore, that they are mentioned in Yoga Darshan, which is quite correct. Some of them have been actually practised and experienced by me. This is the usefulness of mind. We should suppose that God pervades the entire sphere of the mind. There we should worship and realise Him.

According to the Upanishads, now we will describe the cosmic and the individual mind and how they are perceived. The Brihadaranyaka Upanishad says "He that resides in the mind but whom the mind

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१. निर्माणचित्तान्यस्मितामात्रात्
प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् । योग ४-४

does not know, but whose abode or body is this mind and who controls the mind, is the all knowing immortal' soul.[2]" This body of the mind should be considered as the temple of the Brahma, who should be worshipped and realised therein. This is a charming description. If it is followed, the Yogi or the worshipper will not have to wander about in quest of the Brahma. He will perceive it within himself.

It is stated that God urges the mind to action from inside. God knows everything, your virtues and sins. His immortality should be realised in state of Samadhi.

Why Reverse Process ?

We have, described twentyone objects in inverse serial order so far. Through every one of them the worship and realization of the Brahma has been indicated. These objects are the covers or curtains of the Brahma and are the transformations of the primordial Prakriti. These curtains are crossed through contemplation and Samadhi, and as you proceed, you realize the Brahma.

This is the best method of understanding the objects and realizing God because He does not occupy a particular locality. The cosmic objects are his real abode. If for His realization a method is to be followed, then this is the best method, as He is all-pervading, He should be perceived in these objects.

He is subtler than the subtlest. Therefore we can realize or perceive him by proceeding from the gross to the subtle objects. As He is omnipresent He can be perceived in every object. Hence we have adopted this practiee and sequence.

We have described five forms or states of every one of these twenty one objects and have stated that the Brahma should be perceived in every state so that the forms of objects and Brahma can be simultaneously perceived. We have also emphasised the necessity of complete detachment which is the chief means of attaining salvation.

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१. प्रवृत्ति भेदे प्रयोजकं चित्तमेकमनेकेषाम्

२. यो मनसि निष्ठन्, मनसोऽन्तरो,
यं मनो न वेद, पस्य मनः शरीरम्
यो मनोऽन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः । बृहद् 3-७-२०

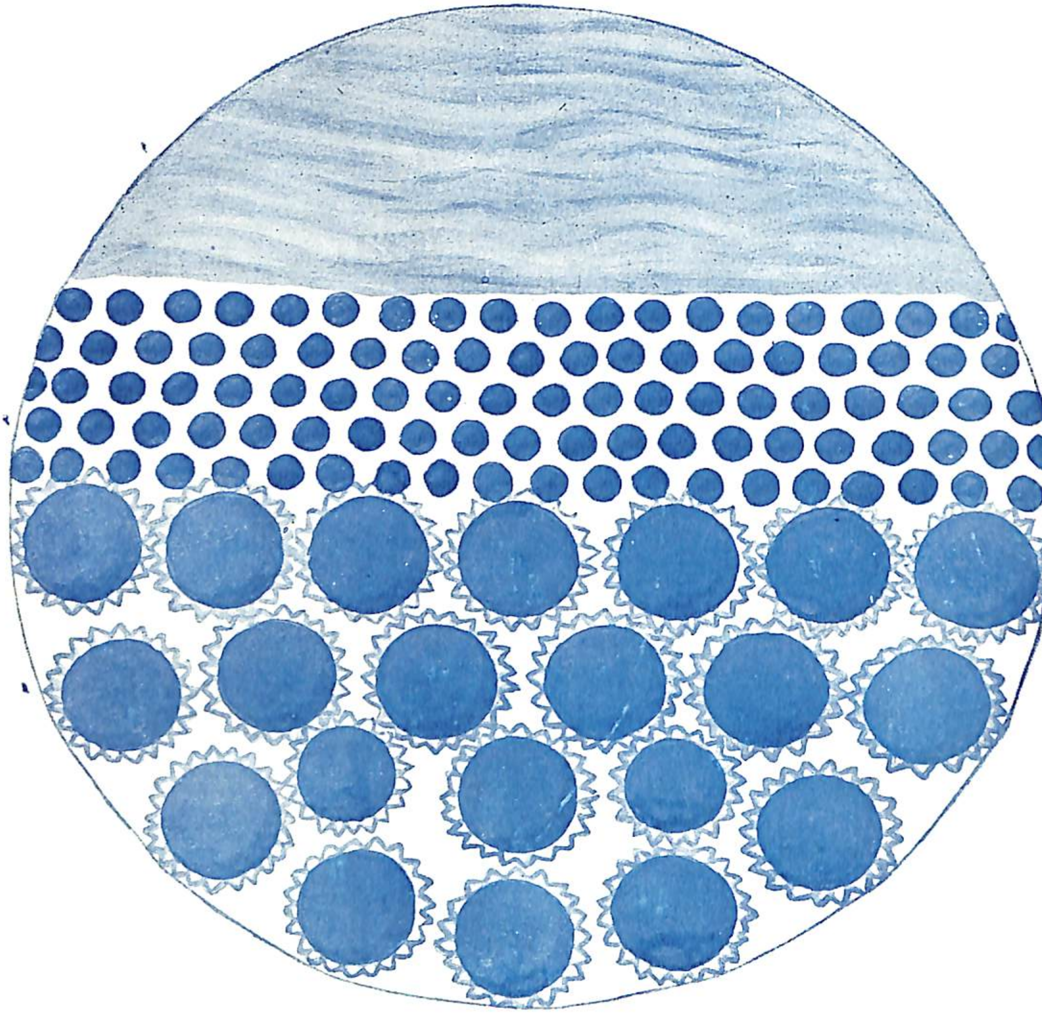


Diagram No. 11

Evolution of the three kinds of individual Ahankaras from the cosmic mahat tamas

No. 1 Production of the individual Ahankaras is shown by the transformation caused as a result of the stir in the cosmic Ahankara.

No. 2 The three Ahankaras are shown as having jointly caused by special action and production of the individual Ahankaras. The latter are in a calm and quiet state and in every individual human they are the cause of enjoyment and salvation.

No. 3 They are shown to have entered every individual human and are actively busy in creating the sense of 'It is mine' or 'I exist' and thus are the cause of enjoyment and salvation. Thus the three Ahankaras have combined to produce the individual Ahankaras.

Chapter XVI

THE AHANKARIKA CREATION

THE INDIVIDUAL AHANKARA

The individual Ahankara is the last stage of the Ahankarika creation. The individual Ahankara has been produced by the following proportions of cosmic Ahankara—Cosmic sattvic Ahankara 0.8 + Cosmic rajas Ahankara 0.9 + Cosmic tamas Ahankara 1.3 = 3.0. The spheres of the three cosmic Ahankars are separate. Hence there is no single separate cosmic Ahankar sphere. It has been produced by the mixture of the three in certain proportions. The chitta and intellect are the transformations of the Mahat Sattva and the Mahat rajas and each has its individual form. Similarly the three spheres of cosmic Ahankars produce each its own individual Ahankara. The individual Ahankars take their attributes from their own meterial causes. See diagram II.

The attributes of Ahankara are self-love, spirit of possession, acquisition of impressions from the Chitta and Buddhi, and their transmition back to them. These actions of Ahankara are performed not consciously, but due to an urge from within, the Ahankara is only an emissary of the chitta which is unable to do anything without its help. It is a close attendant of Chitta. The Ahankar is a cause of bondage but it is also helpful in perceiving the self. It makes the soul self-conscious. Otherwise the self does not know itself. Hence it is the cause of both bondage and liberation of the soul.

The individual Ahankara which is the cause of the Bhoga and salvation, has also five forms :

1. Sthula or gross form—Its gross form consists of its name, size, blue colour etc. It acts in co-operation with the chitta.

2. Swarupa or form—The attribute of the individual Ahankara is "It is mine". The Ahankara and its attributes are related as a substance and its attributes. The attributes are never separate from it. This is its form or swarupa relationship.

3. The sukshma or subtle form—The three cosmic Ahankaras are the material cause of the individual Ahankara. This is its subtle

form. The cause is general and the effect is particular, hence they are inter-related as the cause and effect. The cause is regarded as subtle.

4. *Anvaya* (*Gneealogical*) *form*—The relation of the individual Ahankara with the primordial Prakriti is called its geneology or the genealogical form.

5. *Arthavattva* (*usefulness*)—The individual Ahankara joins the chitta and thus becomes the cause of bhoga and liberation. This is its usefulness. In these five forms of the individual Ahankara a yogi should realize God. Here the realization of God indicates Ayama asti (Here is he). When one realizes the self, he will know "Here am I" or "Ahama asmi".

The devas enjoy heavenly bliss through Ahankara and the earthly beings also enjoy all comforts and happiness through it. All the creatures cling to their bodies due to it, They are all its slaves. It strengthens the root of all the griefs and developes the six kinds of subtle and gross sorrows and makes their foundation firm. Its creations are desire, anger, greed, attachment, ignorance, egoism, passion, hatred etc. It nourishes them constantly. Though inanimate, it is more powerful than the conscious soul. Therefore it holds the soul in bondage. The Narad Bhakti Sutra says. "Who can cross the Maya? He who shakes off all attachments, loves lofty thoughts, and does not cling to worldly objects,[1]"

The Gita says "The Yogi who has given up hatred towards all beings, is friendly and kind to them, has no avarice, no conceit, to whom joy and sorrow are the same, who has given up anger and desire and is clam and equable, can realize the Brahma.[2]" Here the emphasis is on giving up Ahankara and self-love. Man should give up Ahankara and its causes and realize Brahma. The causes of the individual self sense

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१. कस्तरति, कस्तरति मायाम् ? य संगांस्त्यजति,
यो महाभावान् सेवते, निर्ममोभबति

२. अद्वेष्टा सर्वभूतानां मैत्र करुण एव च ।
निर्ममो निरहंकारः समदुःख सुखःक्षमी ।। गीता १२–१३
अहंकारं बलं दर्पं कामं क्रोधंपरिग्रहम् ।
विमुच्य निर्ममः शान्तो, ब्रह्मभूयाय कल्पने ।। गीता १८–१५

(Ahankara) stay everywhere in the universe. In the beginning they were in the womb of the Prakriti as seeds. Then it felt the urge "I am one and should become many" and then it began to transform itself. In the Veda the Prakriti is described as enternal, and all alone, red (rajas), white (sattva) and black (tamas). It was desirous of creating objects like itself, From these several quotations it is clear that in the Prakriti which[1] is the cause of all things the self sense or Ahankara was present. The Prakriti is the main and material cause of all objects. When transforming itself, it supplies means of Bhoga for the Purusha. The Sankhya says[1] tl e Prakriti transforms itself with all its functions and attribute to fulfil the purpose of the Purush[2]. The purpose of the Purusha is Bhoga and liberations. Elsewhere in Sankhya it is said that the Prakriti holds the self in bondage with its seven attributes which are morality, detachment, affluence, immorality, ignorance, attachment and poverty[3]. As the silk germ is imprisoned in a case so the self falls in bondage. There is only one means of the liberation of the soul. It is the knowledge of reality. Sankhya says that right knowledge leads to the end of all troubles and man becomes happy. There is no other way of escape[4].

The self sense and its causes are the means of soul's Bhoga and liberation. The attributes, forms and evils of the selfsense are the causes of bondage. The only good quality the self-sense posseses is to aquaint the soul with its own form, and make it realise "I am." When the soul sees itself in the mirror of Chitta, it comes to know that it exists. The knowledge of "I am" leads to the perception of the soul, otherwise the soul possesses no means of perceiving itself. It was the cause of bondage in the beginning and it is also the cause of liberation in the end. The idea of "I am" in Ahankara has the capacity of the realization of the soul.

Question.—According to the Yoga Darshana a Yogi can create Chitta from the idea of "I am"[5] but you say that the cosmic Chitta is the material cause of the individual Chitta. How ?

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१. अजामिकां लोहित कृष्ण शुक्लां बह्वीः प्रजाः सृजमानांस्वरूपाः
२. संहत परार्थत्वात् पुरुषस्य— सांख्य १–६६
३. रूपैः सप्तभिरात्मानं बध्नाति प्रधानं कोषकारवद्विमोचयतिएक रूपेण सांख्य ३–४३
४. विवेकान्निः शेषदुःख निवृत्तौकृत्यकृत्योनेतरान्नेतरात् । सांख्य ३–८४
५. निर्माण चित्तान्यस्मिता मात्रात् योग ४–४

Answer.—In Sankhya Darshana it is laid down that the self-sense or Ahankara has emanated from the Mahat[1]. According to the Sankhya the intellect and Chitta are one and the same. Hence there are only three constituents of the internal organ antahkaran. The Mahat is according to them intellect and Chitta both, and this Mahat is the cause of self sense.

In our opinion the Ahankara or the self-sense represented by "I am" is not the cause of the Chitta. Vyas the commentator[2] says that "I am" is the material cause of Chitta, and Balak Ram Udasi has defined "I am" as self sense. The commentators think that the self-sense is the material cause, but in my opinion the Mahat or the Mahat Sattva is the cause of Chitta. If Asmita is taken to be as ego then it is all right. In fact the effect should belong to the cause. If there is no cause there is no effect.[3] In Yoga sutra (2-19) sixteen particular effects and six general effects are recognised. Here of the six general effects self-sense is the effect of Mahat. Sankhya also supports it. Vyas, the commentator poses a question,[4] when a Yogi with his Yogic power creats many Yogic bodies, then do they possess one common mind or individual minds. This question relates only to mind. In this aphorism Chitta should be interpreted as mind. Then no doubt would remain. The material cause of the mind is the Ahankara. But no other author has raised doubt about the word Chitta. In our opinion Chitta should be taken to mean the mind. The commentators of Sankhya and Yoga have interpreted Chitta and intellect at many places as the mind which means that 'asmita' produces the mind. Hence Chitta should be taken to mean mind. Only then the sutra would fit in it.

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१. प्रकृतेमहान्, महतोऽहंकारः सांख्य १-६१

२- अस्मितामात्रं चित्तमुपादाय निर्माणचितानि करोति, ततः सचित्तानिभवन्ति

३. कारणाभावात् कार्याभावः । विशेषाविशेष लिङ्ग मात्रा लिङ्गा गुण पर्वाणि ।
योगसूत्र २-१६

४. यदातुयोगी बहून्कायान् निर्मिमीते तदा किमेकमनस्कास्ते भवन्ति अथानेकमनस्काइति

Part III

INTRODUCTORY

THE CREATION OF THE COSMIC MAHAT GUNA TRIO

The cosmic guna-trio creation is the product of the mixture consisting of cosmic Mahat sattva, Cosmic Mahat rajas and cosmic Mahat tamas in certain proportions. Its sequence is as follows :—

1. Sphere of cosmic Chitta.
2. Sphere of cosmic Intellect.
3. Sphere of Sattvic Ahankara,
4. Sphere of rajas Ahankara.
5. Sphere of tamas Ahankara.

As we are proceeding from the gross to the subtle, we will first explain the sphere of the tamas Ahankara which is the fifth in sequence. The material cause of these five spheres is the cosmic Mahat Guna-trio. Therefore it is called the Guna-trio creation from cosmic Mahat.

Spheres Nos. 3, 4 and 5 are the cosmic Ahankara spheres. From the proportionate mixture of these three Ahankaras the 16 cosmic spheres described in the second part of this book were produced. Now in this third book the three Ahankaras (self-love) will be clearly defined, indicating their qualities, properties, and functions, and how they cause, pain and pleasure and liberation. The sphere of the cosmic intellect and the sphere of the cosmic Chitta will also be similarly described. The five forms of each of the five spheres will also be taken up. While explaining the twenty-five states, their efficient cause the Brahma which urges them to expand, will also be expounded.

The Threefold Division

	Mahat Sattva,	*Mahat Rajas,*	*Mahat Tamas*		
1. Cosmic Chitta	1.8	1.1	0.1	=	3.0
2. ,, Intellect	1.4	1.5	0.1	=	3.0
3. ,, Sattva	0.8	0.9	1.3	=	3.0
4. ,, Rajas	0.6	1.0	1.4	=	3.0
5, ,, Tamas	0.5	0.7	1.8	=	3.0

The proportionate difference in the Mahat guna-trio is responsible for the difference in the above five transformations. The cosmic is the cause of its individuals. Study these five forms and realize the Brahma in each of them.

Chapter I

Twelth Curtain

SPHERE OF THE COSMIC TAMAS AHANKARA

Realization of the Brahma in Its First (Gross) Form

The cosmic tama Ahankara has been produced as shown in the foregoing diagram from the proportionate mixture of the Mahat three gunas. This chapter deals with cosmic objects. Hence every object has been represented as cosmic. Therefore, whenever an object is mentioned, it may be taken as cosmic object. The cosmic tamas Ahankara comes into existence with its properties which it distributes among all its effects. Its effects are the tanmatras which are inactive, being dominated by tamas. The tamas-dominated Ahankara is the cause of all further subtle and gross objects. It will ramify further. The great space, great time and great direction will be the concomitant causes. These three are the primary effects of Prakriti. They transform along with other objects. Later on they will become gross.

Properties of the tamas Ahankara : They are inert conceit, attachment to body, tamasic tendencies, ignorance etc., and love of cruelty, violence, adultery, theft and sinful deeds. To consider sorrow as joy is also a property of the tamas Ahankara. In the cosmic state, these properties are unmanifested. They manifest themselves in individual Ahankara.

This Ahankara is the cause of bondage and liberation. Its presence causes bondage and its absence brings liberation. It strengthens the roots of suffering and the cycle of birth and death. It covers the intellect and the mind, as also knowledge and detachment. It nourishes inertia and promotes sinful actions. Its domination precludes tendency for noble deeds. It increases desire for pleasure and immoral acts. It dominates the persons who are tempramentally of tamas nature. It finds no place in the minds of persons who are inclined to be detached and enlightened. Fools are its abode.

In the sphere of the tamas Ahankara and in the transformations of its properties, the Brahma should be realized. Knowing that the Ahankara is the cause of bondage, try to be released from it.

Realization of the Brahma in Its second Form :

The cosmic tamas Ahankara and its properties are indissolubly inter-related. They are inseparable. The properties develope in it and become the cause of Bhoga.

In this relationship the Brahma is present in a subtle form but the Ahankara, being inert, is not concious of it. It is the omnisient God, who sets it in motion. This is His greatness. He is to be perceived in this second form. The feeling of detachment should also be developed simultaneously, so that this Ahankara does not cause bondage but proves an instrument of liberation.

Realization of the Brahma in Its Third (subtle) Form :

The Mahat sattva, Mahat rajas and the Mahat tamas being the, cause of this Ahankara, are general and the Ahankara is particular. This inseparable combination represents the cosmic tamas Ahankara. In this cause lies the subtlety of its effect and Brahma is present in the cause and effect. The Brahma should be perceived in the transformations taking place and in the appearance of the properties of the cause in the effect. It must be seen that the Brahma pervades this Ahankara which has to be given up. One should not feel any attachment to it. So long as man does not renounce love for it, the sense that he is the doer persists. This sense leads him to ignorance and, though he is not the doer, he imagines that he is[1], Thus this self-love becomes the cause of his bondage. The Upanishad says, "When a Yogi, desirous of salvation, gives up this Ahankara, then the mind does not feel distracted and becomes calm. The self love is the cause of all distractions of the mind, it revives the dormant impressions. When it is quietened the Samadhi, which ends all opposites, is actualized and in that blissful state one does not feel cold or hot, thirst or hunger. This is calm and Nirvikalpa Samadhi. The Yogi becomes steady and flrm like a mountain. Thus the body and the inner organs cease functioning,[2]

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१. अहंकार विमूढ़ात्मा कर्ताहमिति मन्यते —गीता ३, २७,

२. अक्षुब्धा निरहंकारा. द्वन्द्वेष्वननुपातिनी ।
प्रोक्ता समाधिशब्देन, मेरां : स्थिरता स्थितिः ॥ —अन्नपूर्णोपनिषद, १, ४९

In the state of this Samadhi the Yogi perceives Brahma. At that stage desirable or undesirable actions come to an end. All desires withdraw themselves into the cosmic mind which is their cause. The extreme detachment steadies the soul into salvation.

Realization of the Brahma in Its Fourth (genealogical) Form :

The Prakriti has transformed itself into the sphere of the Ahankara, which is dominated by tamas. Earlier than this the Prakriti had under gone many changes with its knowledge and activity. The Prakriti produces Mahat-tama, and the latter changes into cosmic tamas Ahankara which itself transforms into individual Ahankara. Thus in the transformations of the Prakriti. it represents the third stage in the sequence.

In realizing this genealogical place of the Ahankara, the Brahma, its cause, should also be perceived and the feelings of extreme detachment which is the means of obtaining salvation and of distinguishing the Prakriti from the Purusha should also be strengthened. Knowledge or detachment singly cannot help in obtaining salvation. It is a two-wheeled cart. When both the wheels will move, it will proceed towards salvation, otherwise it will give way somewhere on the track. It will spoil this world and also the world beyond. Hence balance both knowledge and renunciation carefully. Detachment should not be the product of ignorance, otherwise it will become tamas. It is a two-edged sword which requires careful handling, otherwise it will destroy the wearer.

Realization of the Brahma in Its Fifth Form :

The tamas Ahankara, by producing the five tanmatras, benefits the world. It appears in the tanmatras in many forms. Fascinated by it, all the creatures suffer and bear the fruits of their deeds. It makes the intellect inactive and inert and dominates all creatures which, under its influence, think of nothing else but the objects of sense-organs. So long as its domination lasts, the creatures continue to die and be reborn. It deepens ingnorance and subdues sattva and rajas.

He who desires salvation should carefully control the tamas Ahankara. He should understand and subdue it. He should live in

loneliness, practise silence, and make constant effort to suppress it. He should withdraw himself from all objects and give up inertia, caused by tamas: and awaken feelings of illumination (sattva). The sattvic feelings awaken sattvic Ahankara which imparts the knowledge of 'I am' or the identification of the self with the Brahma. In fact the idea of 'I am' reminds us of our separateness from Brahma which is really attachment. Hence the extinction of self-love alone will eradicate memory of attachment. The Ahankara is hard to conquer.

Chapter II

Eleventh Curtain

SPHERE OF THE COSMIC RAJAS SELF-LOVE

1. Realization of the Brahma in Its First (Gross) Form :

When the cosmic rajas Ahankara transforms itself into individual Ahankara its following attributes manifest themselves :

Love, egoism, wealth, pride of men and material, political power, conceit of knowledge, feeling of supressing or crushing or taking revenge on an enemy.

In the cosmic sphere these attributes are in an unmanifested state. They manifest themselves in the individual Ahankara. It is the individual Ahankara which is used in practice.

The rajas self-love is dominated by rajoguna. It is the chief material cause of the organs of action. It strengthens the roots of deeds and Bhogas, While emanating from the Mahat element it carries the rajo-guna properties with it. It helps in the production of objects as a con-comitant cause along with sattva and tamas Ahankara.

In the rajas Ahankara, the quest of the Brahma should be made. Try to see how the Brahma is related to it, how He activises or disturbs it, and when it happens whether the Brahma changes or not, whether external objects are the causes of disturbances in this Ahankara or the intelligent Brahma alone causes them, whether the chief cause of the transformation of this Ahankara is material or efficient, the Brahma gives the urge to the cause or the effect. Argue in this manner with your truth-bearing intellect to realize the form of the Brahma and the Ahankara. Try to see the bondage of the Prakriti, practise detachment and march on the path of salvation. Knowledge and detachment only will lead you to Moksha (salvation).

Realization of the Brahma in Its Second Form :

The sphere of the rajas Ahankara is inseparably related to its attributes. The attributes represent its transforming states. Hence

they cannot be separated from their substance. They are like childhood, boyhood, youth and old age of an individual. They cannot be considered apart from it. They are the transformations of a substance. This is the relationship of the substance and its transforming states and it is called "Swarup Sambandha."

While perceiving the sequence of transformation in the cosmic rajas Ahankara, the Brahma also should be realized. It is with this aim that the objects have been explained. We have shown in which states of objects the Brahma can be perceived. The objects are really the means of knowing the Brahma. Without them it cannot be known. For the knowledge of formless Brahma we have to proceed with certain forms. Only then it can be perceived.

Realization of the Brahma in Its Third (subtle) Form :

The cause of the cosmic rajas Ahankara is the above-mentioned proportionate mixture of Mahat sattva, Mahat rajas and Mahat tamas. These three are general and the cosmic Ahankara the particular in this combination, which is the Ayutasidha dravya or unbreakable substance. Here substance should be taken to mean an object.

The Brahma should be perceived in this inseparability and also in the state of subtle cause. We have described the Brahma as pervading all objects and yet separate and detached from them. The transformation belongs to the Prakriti, but they occur due to the presence and proximity of the Brahma. In view of this proximity certain functions and actions have been attributed to the Brahma. This has been done just to convey the idea easily. Otherwise in our opinion, the Brahma is ever detached and attributeless. However, it is its contact which produces in the Prakriti attributes of all sorts like bondage and salvation. These functions of the Prakriti have been superimposed on the self (Jivatma). Due to these superimpositions, the bondage and salvation are supposed to belong to the self. Otherwise we consider the self detached.

Knowledge of the Brahma in Its Fourth (genealogical) Form :

The sphere of the cosmic rajas Ahankara belongs to the genealogy of the Prakriti which, with its knowledge and functions, is present in all its transformations. From the Prakriti has evolved the Mahat and from the latter has evolved the sphere of the rajas Ahankara which is present in all the bodies. This is the genealogy of this Ahankara.

While perceivlng this Ahankara in this genealogical series the Brahma also should be simultaneously perceived. When you have perceived the Ahankara and the Brahma saparately, the actions will not hold you in bondage. The self thinks that the actions of this Ahankara are its own actions and therefore, though free and detached, it binds itself. The correct understanding of the nature of the Prakriti and the Purush tears off the curtain of darkness. The knowledge of this perception will strengthen your detachment which will lead you on the path of salvation. Hence continue to develop detachment and renunciation. Detachment is more difficult than practice, but it will have to be cultivated, because it is the panaccea for the diseases of worldly life. It is only in the beginning that detachment is difficult. After a little progress, it is very delightful and you prefer it to all the pleasures of the world. When renunciation will become a part and parcel of your being, knowledge will also shine. Hence maintain renunciation and knowledge both.

Realization of the Brahma in Its Fifth (usefulness) Form :

The cosmic rajas Ahankara is the cause of Bhoga and salvation. It performs the same function after it has transformed itself with its attributes. After transformation it produces the organs of action. In union with the sattva and tamas Ahankaras, it helps in Bhoga, and salvation. In politics and other matters it always dominates. Influenced by it, a man accumulates worldly things, and heroes sacrifice their lives in the service of their motherland. By awakening the rajas Ahankara, Lord Krishna made Arjun the brave conqueror of Mahabharata. Krishna aroused the Ahankara in Arjun by telling him such things as "The great military leaders will think that you fled from the battle field out of fear". When his Ahankara had been awakened, he said, "I will obey thee". and took up his bow named Gandiva. Such is the power of rajas Ahankara.

In worldly life man strengthens his chains with this Ahankara, by his love of wealth, power and progeny. The chains do not let a man move on the path of salvation. If a man, with his thoughtfulness, liberates himself from this Ahankara, it becomes the means of his salvation. Hence in the form of its usefulness the Brahma should always be sought and perceived. With detachment born of knowledge, march on towards salvation.

Chapter III

Tenth Curtain

SPHERE OF THE COSMIC SATTVIC AHANKARA

Realization of the Brahma in Its First (Gross) Form :

The material cause of the cosmic sattvic Ahankara is the trio of Mahat sattva, Mahat rajas and Mahat tamas, but chiefly it is Mahat tamas. The remaining two are concomitant causes. When the mixture of the cosmic sattva Ahankara produces the individual Ahankara, the following attributes are manifested :—

Unmanifested light, *pride*, *love*, exchange of impressions, the idea of "I am", sattvic feelings in the mind, rise of noble ideas in the mind, urge to the intellect for noble ideas, and desire for salvation.

In the cosmic state these attributes are unmanifested. It is after individualization that they appear.

The transformation of this Ahankara should be perceived in the Savichara and Nirvichara Samadhi. The Yogi will see how it is transforming into gunas and how they manifest themselves, how, as they appear, the Ahankara is also passing through various stages, and how its present form differs from its former one. He should experience how the attributes and functions of the next state change from those of the former.

In these transformations of objects the intelligent Brahma also must be perceived, See how the intelligent power is causing the chain of transformations. His intelligence causes changes, but is itself unchanged. It seems it is not functioning and is detached. Be detached like it, and strengthen your renunciation which is the means of salvation.

Realization of the Brahma in Its Second (subtle) Form :

The sattva Ahankara and its attributes are inter-related as a substance and its attributes and are mutually inseparable. This is called

swarupa relationship. In it the Brahma should be felt and known. God should be experienced in the substance and also in its attributes. Simultaneously renunciation should be strengthened. It is the means of salvation.

Realization of the Brahma in Its Third (Subtle) Form

The material causes of the cosmic sattva Ahankara are Mahat sattva, Mahat rajas and Mahat tamas. Among them the tamas preponderates. The remaining two are concommitants. The subtle state of the sattva is, therefore, present in these gunas They are related as cause and effect, which proves the state of subtlety. Their combination is inseparable.

In the subtle state of the cause and effect, the three gunas should be perceived. In the two states-causal and effectual-also the Brahma should be realized, because they are closely related to the Brahma.

Realization of the Brahma in Its Fourth (Genealogical) Form

The sattvic Ahankara is genealogically connected with its cause, the Prakriti. With its attributes, the Prakriti has transferred itself into Ahankara. The Prakriti with its stability and knowledge, first changed into Mahat and the later transformed itself into the sattva Ahınkara. From its cosmic state the Ahankara evolved into individual Ahankara. Thus this Ahankara is the third generation in the genealogy of the Prakriti. This is its genealogical form.

Realization of the Brahma in Its Fifth (Usefulness) Form

The sattva-dominated Ahankara helps the production of all individual Ahankaras and becomes the cause of Bhoga, and salvation. It has done immense good to the creatures by producing cosmic individual minds and by its combination with rajas and tamas. It is the material and concommitant cause of all the objects produced by Ahankara. This is its great usefulness.

It is greatly helpful in self's pleasures and salvation. It is more or less present in all the creatures of the world. In the actions of the mind and the intellect it is greatly helpful as a concomitant cause. It is the main material cause of the sense organs of action.

It is absolutely necessary to attempt realization of the Brahma in its usefulness. The Brahma is present in it, in subtle form, and makes it active. Let this knowledge reinforce your renunciation. If this Ahankara is not suppressed you will fall from the peak of your achievement and move from birth to death and all that you have done will be undone. Hence save yourself from the blows of this Ahankara. Subdue the Ahankara as Siva has controlled and turned the snakes into his garlands. Perceive yourself in the mind formed of this Ahankara. Understand the Prakriti and the Purusha, Be absolutely detached from the world and knock at the door of salvation. This object will be reached through extreme renunciation only.

Chapter IV

Ninth Curtain

SPHERE OF THE COSMIC INTELLECT

Realization of the Brahma in Its First (Gross) Form

The sphere of the Cosmic intellect transforms itself in order to provide Bhoga and salvation. The Cosmic intellect has many attributes but in its cosmic state they remain unmanifested, because there is no occasion for their use there. They manifest themselves during the period of Bhoga and liberation, see diagram No. 12. The attributes are as follows.-

1. Prijnataheya
2. Kshinaheyahetuka
3. Bhavitahanopaya
4. Sakshat Krithana
5. Charitadhikara
6. Gunaprayojana-bhava
7. Gunasambandhatita
8. Ritambharaprajna
9. Pratibhajnanam
10. Prajnaloka
11. Jyotishmati
12. Anand
13. Happiness
14. Knowledge
15. Genius
16. Movement
17. Self-control
18. Joy
19. Calm
20. Morality
21. Strength
22. Disturbance
23. Logic
24. Detachment
25. Contentment
26. Non-possession
27. Concentration
28. Conclusion
29. Evidence
30. Affluence
31. Humility
32. Rise
33. Desire to give up
34. Faith
35. Devotion
36. One-pointedness
37. Delight
38. Gladness
39. Filial love
40. Affection
41. Meditation
42. Speculation
43. Introspection
44. Desirelessness
45. Patience
46. Shame
47. Non-violence
48. Justice
49. Memory
50. Retention
51. Pandering
52. Trance
53. Ignorance
54. Attachment
55. Aversion
56. Infatuation
57. Extreme desire
58. Viparya
59. Vikalpa
60. Selfishness
61. Doubt
62. Indecisiveness
63. Resolve
64. Withdrawal
65. Grief
66. Attachment
67. Greediness
68. Desire (Kama)
69. Sorrow

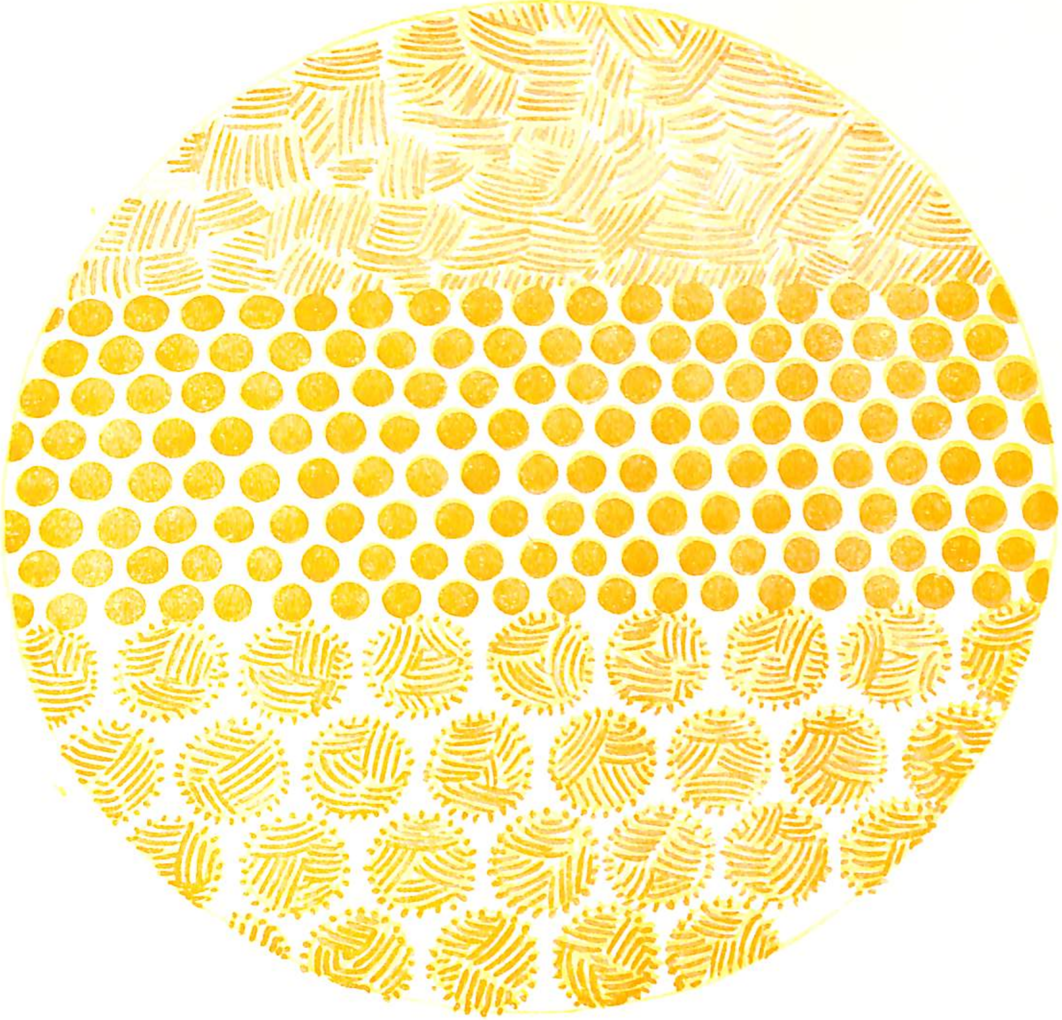


Diagram No. 12

Evolution of individual intellects from the cosmic intellect.

No. 1 shows the cosmic intellect in its causal state and minute tremors of activity in it. The cosmic intellect has become active and is going to transform itself.

No. 2 shows that the individual intellects having come into shape are pervading the sphere of space in a quiet manner.

In No. 3 the intellect has entered every individual body, has become active and is urging the individual human towards enjoyment and salvation. When the individual intellects come in contact with the mind then the waves are caused and flash like lightening. These waves are of many kinds. The active state of the individual intellects has been shown.

70. Fickleness	71. Jealousy	72. Competition
73. Anger	74. Suppression	75. Enmity
76. Condemnation	77. Fear	87. Control
79. Revenge	80. Shamelessness	81. Anxiety
82. Sexual desire	83. Accumulation	84. Conceit
85. Fear of insult	86. Effort	87. Courage
88. Patience	89. Bravery	90. Fright
91. Hypocrisy	92. Fraud	93. Deception
94. Cruelty	95. Gratification	96. Roguery
97. Craving	98. Profligacy	99. Arrogance
100. Unbearablenses	101. Ignorance	102. Sinfulness
1υ3. Pride	104. Corruption	105. Adultery
106. Thieving	107. Violence	108. Weeping
109. Desirs for drink & meat	110. Indolence	111. Licenciousness
112. Atheism	113. Foolery	114. Swollen-headedness
115. Attachment	116. Forgetfulness	117. Violence
118. Aggression	119. Dirtiness	120. Wickedness
121, Ignorance	122. Irreligion	123. Inactivity
124. Desire for tamas objects	125. Inertia	

The individual intellects endowed with these attributes are capable of providing Bhoga and liberation to the Jivas.

Fruits of Samprajnat Samadhis

The intellect which evolves in the Prantabhumi is of seven kinds.

1. *Prijnataheya.*—The objects which are either causes or effects and which bring the three kinds of troubles,-mental, physical and accidental - as also those emanating from impressions, are the source of grief. Hence they should be given up. After this nothing remains to be known. Here the knowldge of the cause and effect culminates.

2. *Kshinaheya Hetuka*—All the causes of troubles have come to an end and nothing which had to be destroyed has survived.

3. *Bhavitahanopaya*-It means Vivekakhyati which I have achieved. Now there is nothing beyond it. This is the stage when an individual is free from doing any action (Karyavimukti). This means release

from Prakriti. These four stages or states are called the intellects of Pranta-Bhumi. Now we will describe three states of the emancipation of the intellects.

4. *Sakshatkrithana*—Through the Samprajnata Samadhi I have clearly perceived what was worth perceiving. Nothing now remains to be determined.

5. *Charitadhikara intellect*—It is the intellect whose right to Bhoga has come to an end, in other words Bhoga and efforts for liberation have reached their end.

6. *Gunaprayojanabhawa*—It is the stage of the intellect in which all the three gunas are re-absorbed in their first cause, the Prakriti[1] like a rock, rolling down from the summit of hill is reduced to dust and re-absorbed in its cause.

7. *Gunasambandhatita*—It represents the state in which the illumined self (Purush) has risen above the trio of Gunas and has liberated itself and obtained Kaivalya after releasing itself from the bondage of sins.[2]

When the self has crossed these seven stages of intellect in the Pranta Bhumi, it is called wise and skilful. Then for an aeon it does not come in contact with the mind and gets free from births and deaths. Now we will take up the other transformations serially.

1. Ritambhara Prajna (Truth-bearing intellect).

After these stages the Ritambhara Prajna appears. The steadies intellect which produces right knowledge is called Ritambhara. It inculcates right knowledge as to whether an object is or is not. The oral evidence and inference lead only to an ordinary knowledge. These methods do not take a Yogi face to face with the self or the higher self. The right knowledge obtained in the state of Samadhi comes through Ritambhara which shows the self and the Brahma.

Question.—Here you say that the steadied intellect produced Ritambhara but earlier you have said that this attribute appears during the period of the transformations of the Cosmic intellect. Please explain.

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१. नत्रैषां गुणांनां, विप्रलीनानां पुनरस्त्युत्पादः प्रयोजनाभावादिति

२. एतस्यामवस्थायां गुणसम्बन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष इति ।

Answer.—In reality the Ritambhara attribute is produced during the period of the transformation of the Cosmic intellect but due to the effects of the rajas they remain covered. They do not get chance for manifestation. The opportunity comes when the Sattva guna preponderates and the steadied intellect reaches the state of Samprajnata Samadhi. The intellect evolves with all these attributes. When it starts functioning the attributes necessary for the various states and situations appear and facilitate pleasures or liberation, or add to knowledge.

Pratibhajnana—When the concentration of a Yogi in Brahmarandhra reaches the state of perfection he sees in illumination which produces the intellect called Pratibhajnana. It is like the light of the rising sun. After the rise of this intellect the Yogi acquires the capacity to know every thing. This intellect enables him to know every thing about the heart and the Brahmarandhra.

Prajnaloka.—When a Yogi contemplates on an object and fixes his attention on it and also makes it the object of his Samadhi (concentration), he is said to be practising Samyama, when it is perfected, illumination appears. This is called the intellectual illumination. As it developes, the Samadhi helps in acquiring knowledge of objects. The knowledge also crosses the various stages of Yogic perfections. After obtaining this illumination the Yogi succeeds in perceiving subtle substances.

Jyotishmati—This state is also called Vishoka. After a Yogi has acquired the knowledge of the five tanmatras, he uses it for stabilizing his mind. In this state the Jyotishmati intellect makes its appearance. Through it the Yogi can perceive the mind. Vishoka means the intellect which when correct knowledge has been achieved, becomes free from grief. The colour of Jyotishmati is like that of the sun, moon or jewel etc.

5, Anand—It is a well known attribute. It is a particular tranformation of the intellect. People know it as happiness through conception. It consists of joining the intellect with the self and the Higher self.

6. Sukha—It is also well known. It is produced by contact with objects or the self.

7. Harsha—It causes a thrill and brings smile on the face. Tears flow from the eyes. Infinite joy is experienced.

8. Shanti—It is experienced on withdrawal from the objects of sense or in concentration.

9. It is an attribute of the intellect. It helps in the cognizance of objects. That which is known and determined by logical examination is correct knowledge.

10. Vairagya—It is a transformation of the intellect. It is complete detachment or withdrawal of the intellect from all pleasures. It leads to salvation.

11. Santosha—It is also a transformation of the intellect. It gives contentment and detachment and steadies a Yogi on the path of salvation.

19. Aprigraha—It is to restrain the organs of sense when they tend towards their objects; and not to accumulate things which are not absolutely necessary. This attribute leads to salvation and keeps away from pleasures.

20. Ishwarapranidhana—It consists of devotional feelings towards God and dedication of all actions to Him. This attribute purifies this life and the one beyond and gives infinite joy and calm.

We will not now define more attributes. We have given in the begining the number of the transformations of the intellect. They are the means of Bhoga and salvation. They are well known and for want of space we desist from the definitions which will not be useful.

The affairs of the world are going on on the basis of the, transformations of the intellect while creating objects for pleasures and salvation by its contact with the intelligent Brahma. The divine intelligence is alone responsible for starting an activity in the sphere of the intellect, and transforming into individual intellect.

The Attribute of Perception. To whom does it belong ?

Question:—Is the knowledge an attribute of the Brahma or inert Prakriti ?

Answer:—If the knowledge is supposed to be the attribute of the Brahma the latter would be transformable and if it be taken as belonging to the Prakriti the latter cannot be inert. Hence it is clear that the contact of the Brahma is responsible for appearance of knowledge in the

Prakriti. Without the contact of God, this attribute cannot develope in the Prakriti. A piece of iron becomes active when it comes in contact or in proximity of a magnet. So the Prakriti acquires movement by its contact with the Brahma. But we will regard this movement as one belonging to the Prakriti, because the Brahma is absolutely neutral. It is formless and inactive. Therefore, Brahma is regarded as an efficient cause and the movement is attributed to the Prakriti. The attribute of Prakriti is change but change commences only due to the contact of the Brahma, not automatically. A car has the capacity to move, but it requires a driver to move it Similarly the Prakriti possesses the capacity for transformation but requires the contact of the Brahma to set it in motion. Hence the cosmic intellect is a transformation of the Prakriti. It is from the Prakriti that the intellect has inherited the attribute of transformation. Then the cosmic intellect undergoes transformation in order to provide Bhoga, innumerable individual intellects come into existence with their attributes. They serve every individual as instruments for enjoying pleasure or undergo suffering. The cosmic intellect has undergone transformation due to the preponderance of Mahat sattva and rajas. The tamas is also a concomitant cause. The Prakriti possesses more cativity than knowledge. Its functions are to provide enjoyments to the sense-organs, to discriminate the perceptions they convey to it and to direct the mind. The decisions during wakefulness or Samadhi are taken by it. Due to its being an effect of the Mahat rajas, it is specially active. The Mahat tamas is also a concommitant, material cause of the intellect. The main effect of the Mahat tamas is Ahankara or self-sense but due to the preponderance of tamas their power of perception is almost subdued, whatever remains is only activity. Hence in the formation of mind, organs of perception and the tanmatras knowledge does not preponderate. It exists in a little quantity only in the mind and the organs of perception. Of course, the eye sees the form and it is perception in a way, but the eye does not report as to the nature or quality of form. It gives just a rough idea. The mind also follows the eye. It gives no correct idea of the form, as the intellect does. Hence cognizance is the function of the intellect.

Difference between Intellect and Chitta

Question:—Why do you consider intellect separate from Chitta when they both are characterized by knowledge and acquire it ?

Answer:—Chitta is chiefly sattvic. It requires the cooperation of the self in order to provide enjoyment. Its purity is somewhat akin to that of the self. The chitta alone feels joy and sorrow. We generally place our hand on the heart as an evidence that the Chitta does or does not admit it. When we think over something then we hold our head with our hands. Its function is different than of the heart. The joy during sleep is experienced by the Chitta. There discrimination does not take place, because it belongs to the intellect. All thinking about the sense-organs during wakefulness or during विपर्यय and विकल्प is done by the intellect. The chitta experiences joy or sorrow during sleep, and directs the function of the memory. During dreams the function of the memory is performed by the Chitta. Thus the Chitta and the intellect each performs its own function. During sleep and Samadhi it is only the Chitte that acts. Samadhi here means Asamprajnata Samadhi in which the knowledge of "I am", "It is" continues to be experienced and the impressions do not form. Hence the Chitta is different from the intellect.

The perception of the Purush and the Prakriti its function and its transformations during Samprajnat Samadhi goes on in the intellect. This is the state in which thought is present. In this stage of Samprajnat Samadhi when we try to acquire correct knowledge of an object and mentally argue about its nature the final verdict is delivered by the intellect. The Chitta does not much logicise. It accepts the decision of the intellect and does not argue. Its functions are as follows :—

1. To grasp the image of the self.
2. To experience joy and sorrow.
3. To retain impressions.
4. To put the impressions upside down by means of memory and self-sense.
5. To repeat 'is' or 'am' in the state in which thought does not exist.
6, To resist impressions.

These are its chief functions. The Ahankara lends general cooperation to them, particularly to the intellect, because it is the associate of the intellect. On account of the foregoing reasons the intellect is regarded as distinct from Chitta.

All other functions belong to the intellect. The gross and the subtle actions of the sense organs are done by the intellect. The actions

of the mind are decided by the intellect. The intellect guides all the affairs during wakefulness, and acquires knowledge through the three sources-intution, inference and verbal testimony. Viparyaya knowledge is wrong knowledge and Vikala knowledge is that which recognizes what does not really exist as we say, "my mind" though mind has no separate existence from the body. Knowledge or ignorance are the functions or attributes of the intellect. The cognition of all the functions of the Prakriti also belong to the intellect. The nature of the Brahma, the self and the Prakriti is known through the intellect. It is in view of the attributes described above, that the intellect and Chitta have been differentiated.

After the cosmic Chitta the cosmic intellect manifests itself along with many cognitive attributes. It is the source of all enjoyments and salvation in the universe. The entire order depends on it. It is responsible for changing creatures, into men and the latter into immortals. The Sankhya-yoga holds that intellect is the first manifestation of the Prakriti. But on the basis of my experience I hold that there are several other manifestations also of the Prakriti. We will describe them later on.

Consider that the Brahma pervades the cosmic intellect and perceive him, because the Brahma is knowledge. The only difference between the intellect and the Brahma is that, though inert, the intellect, with its contact with the Brahma appears to possess consciousness, as an iron ball in fire looks like fire. The intellect has taken this consciousness from the Brahma. It is the best means of perceiving the Brahma. It is in the realization of the Brahma that all the duties of man culminate, and he obtains the highest peace. The Upanished says, ,'By the realization of the Brahma the yogis obtain immortaltiy". After perceiving the Brahma all doubts and all actions, good or bad, came to an end. When doubts arising from ignorance disappear, the yogi gets salvation".[1] There is complete absence of actions, doubts and ignorance. There is no desire for any enjoyment and no clinging to body. Then salvation or release from rebirth ensues.

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१. तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति
भिद्यते हृदय ग्रन्थि श्छिद्यन्ते सर्व सशयाः
क्षीयन्ते चास्य कर्माणि, तस्मिन् हृष्टे परावरे !! मुडक–२, २८
तदभावे संयोगाभावोऽप्रादूर्भावश्च मोक्षः । वैशापक–५–१८

Realization of the Brahma in Its Second Form:

The attributes of the intellect seem to be different from each other. Though different, they are united, Through them the existence of the intellect is known. They cannot exist independently of the intellect. Hence they are inherently related. The Brahma is present in the substance as also in its attributes. It, therefore, appears to be different and becomes the objects of different experience. As it is all-pervading, it is one. It may, therefore, be perceived in both these forms. The Upanishad says. "The self or the supreme self resides in all the elements, and all the elements reside in Him. Having thus clearly perceived the Brahma one becomes immortal. There is no other means of salvation. In the Brihadaranyaka Upanishad there is a dialogue between Uddalaka and Yajnavalkya in which the latter says, "The Brahma pervades the supreme knowledge, but it is separate from the same. The supreme knowledge[1] does not know it. The supreme knowledge itself is the body of the Brahma who moves the body from inside. That is your immortal soul which knows all your secrets."[2] Here the Jiva and the Brahma both are meant. This supreme knowledge should lead to renunciation which is the means of salvation.[3]

Realization of Brahma in Its third (subtle) Form:

The subtle form of the cosmic intellect consists of the Mahat sattva, Mahat rajas and Mahat tamas, which are its material causes. It emanates from them. Here the three gunas are the general and the cosmic intellect is the particular. The individual intellects evolve from the cosmic intellect. The cosmic causes the individualization. This is its subtlety.

In this subtle state of the Brahma the Brahma should be perceived. A Yogi with his subtle intellect should perceive the sphere of the subtle iutellect and also the nature of the Brahma. The Upanishad says, "He whose self has been purified by the grace of knowledge and who

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१. सर्वभूतस्थात्मानं सर्वभूतानिचात्मनि । संपश्यन्ब्रह्म परंयाति नान्येन हेतुना ।

कैउ १०

२. योविज्ञानं तिष्ठन् विज्ञानादंन्तरो, यं विज्ञानंनवेद, यस्य विज्ञानं शरीरं,
यो विज्ञानमन्तरो यमयति, एषत अन्तर्याम्यमृतः । वृहद – उ उ न २२

३. विज्ञानस्य पराकाष्टा वैराग्यम् ।

maditates on Brahma perceives that it is formless."[1] In seeking realization of the Brahma one should never be indolent or indifferent, because indifference to knowledge is death.[1] The Taittariya Upanishad thus lauds the supreme knowledge. The supreme knowledge is Brahma. From the Brahma who is supreme knowledge, all beings take their birth and eventually are re-absorbed in it.[3] "Thus supreme knowledge is the attribute of the intellect also. Through it the Brahma is realized. Through it understand the essence of renuciation and practise it.

Realization of the Brahma in Its Fourth (geneaological) Form:

The Prakriti is a substance which with its functions and attributes transforms itself into the sphere of the cosmic intellect and also into the individual intellects. The genealogical attribute in the intellect has, therefore, come from the Prakriti. The Brahma should be perceived also in it with supreme knowledge the extreme renunciation should also be strengthened.

Realization of the Brahma in Its Fifth Form

The cosmic intellect is useful for every creature. It transforms itself and becomes the means of enjoyment and salvation of every human being. For a Yogi it becomes Ritambhara and gives him release from birth and death. But it generates doubt, Viprya Vikalpa and causes ignorance and bondage. From the gross to the subtle it is the 25th element and it is the chief means of salvation. The experiences of the Samprajnata Samadhi are obtained through it and it is helpful also in promoting supreme knowledge. The crusts which encase the self and the higher self are destroyed by it. They are:

1. Mala—that is sins committed by the sense organs.
2. Vikshepa or the fickleness generated in the mind or the intellect by the enjoyment of objects.
3. Avarana -The cover of ignorance on the soul. —

The intellect, in the form of ignorance, causes bondage. Its main attributes are bondage and liberation It is of two kinds Vidya[1] and Avidya. The Yajurveda says, "A Yogi should understand the real

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१. ज्ञान प्रसादेन विशुद्ध सत्वस्ततस्तुतं पश्यतेनिष्कलंयायमानः । अध्या उ १४

२. प्रमादो ब्रह्म निष्ठायां न कर्तव्यः कदाचन । प्रमादो मृत्युरित्याहु विद्याया ब्रह्मवानिनः

३. विज्ञानं ब्रह्मेति व्यजानात्, ज्ञिनाध्द्येव खल्विमानिभूतानि जायन्ते । तैतरीय–

nature of Vidya and Avidya. The intellect is the effect of the Prakriti and, therefore, inert, It is also the cause of bondage. After several transformations when it becomes Ritambhara it brings release from birth and death. The Vidya is knowledge which is purified in Samadhi and becomes Pranta bhumi prajna, and then brings immortality.

The idea is supported by the Kathopanishad which says, "The Vidya and Avidya are of contradictory nature. Avidya hurls a person into the world and causes bondage. Vidya gives liberation or salvation, Oh Nachiketa, you desire Vidya. This is how I understand. You have not been attracted even by many temptations. Those who are caught in avidya, consider themselves, out of ignorance, as wise and thoughtful and are self-conceited. They are like the blind led by the blind, who fall into a pit. This is what happens to those who tread on the path of avidya.

While perceiving the intellect in its fifth form the Brahma also should be perceived and with the help of individual intellect take care of renunciation so that there is no hindrance in the way of salvation.

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१. विद्याञ्चाविद्यां च यस्तंवेदोभयं सह ।
अविद्यया मृत्यु तीर्त्वा विद्ययामृतमश्नुने ॥ यजुर्वेद अ ४० – मं० ११
दूरमेते विपरीते विपूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये, न त्वा कामा बह्वोऽलोलुपन्त ॥
अविद्यायाभन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्य मानाः ।
दन्द्रम्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥
कठ. अ १, बल्ली २ मं ४, ५

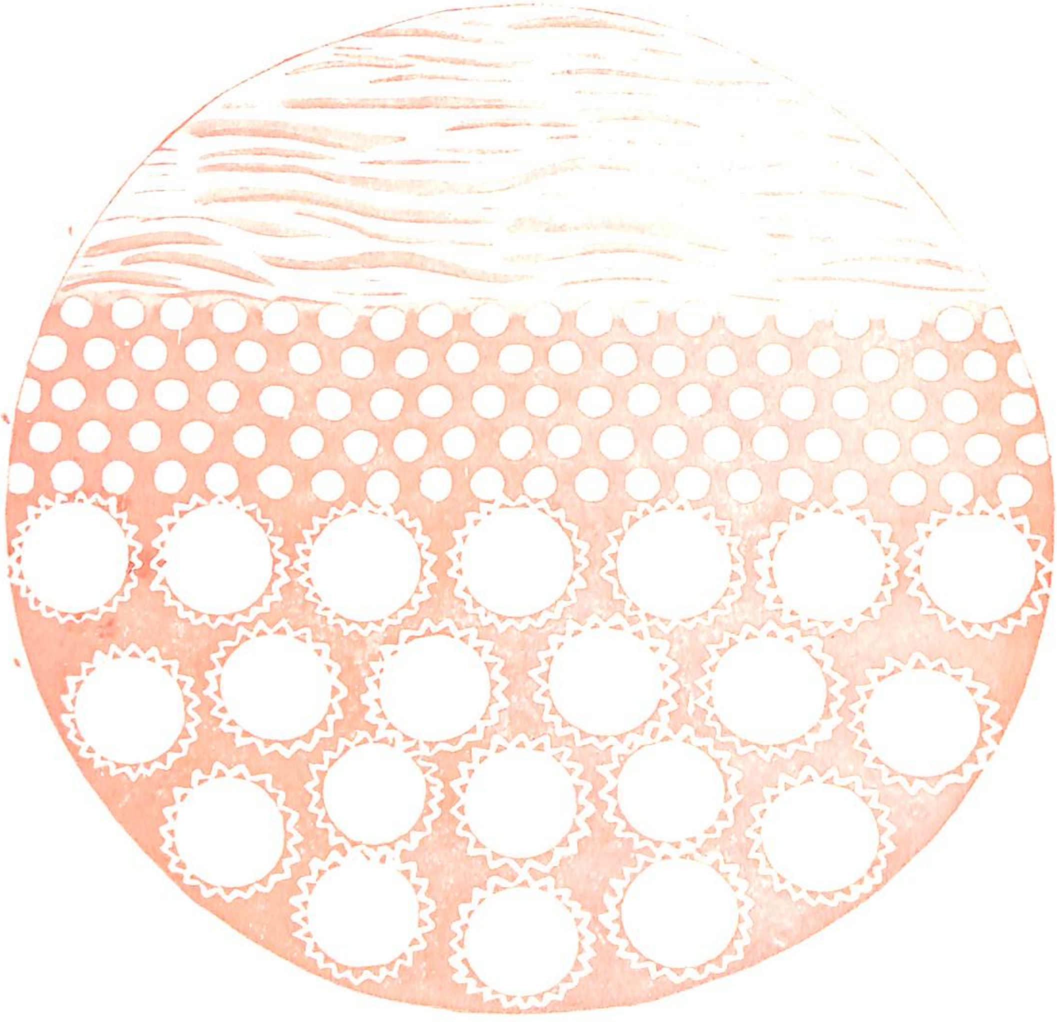


Diagram No. 13

Evolution of the individual chittas from the cosmic chitta.

No. 1 shows that the sphere of the cosmic chitta is transforming itself to form individual chittas. At the time of the transformation there takes place a terrible stir in it, which causes the waves. Then the individual chittas are formed by the vicinity of the intellegent existence of Brahma. The cosmic sphere of the chitta is activised to produce individual chittas.

No. 2 illustrates that the individual chittas have come into existence and are staying in the sphere of space in a quiet state. Now they are about to supply enjoyment and salvation for the individual subtle bodies.

No. 3 shows the activity of the chittas in the gross and the subtle bodies both. The white space in them is occupied by a Jivatma Soul.

Chapter V

EIGHTH CURTAIN

SPHERE OF THE COSMIC CHITTA

Realization of the Brahma in Its First Form

The sphere of the cosmic chitta consists of the three gunas in which the sattva preponderates. It is the chief material cause of the internal organ (antahkarana) which has four constituents. In it all the impressions stay. At the time of creation the innumerable good or bad impressions of the creatures stay in its womb. At the end of dissolution it is reabsorbed by Prakriti with all the impressions.

The Cosmic Chitta—After it manifests, it transforms into individual chittas. See diagram No. 13. The individual minds, with all their accumulated previous impressions, help in enjoyments and liberation. United with the self, it causes bondage. The bondage and the liberation have been connected with it since the beginning of time. The Upanishad says, "The chitta is the cause of all enjoyments and sufferings. The entire world exists because the Chitta exists. When it ends the world ends. Try hard to extinguish it[1]."

God is the effiicient cause of all objects. A yogi can create individual objects but not the cosmic ones. It is, therefore, necessary to admit the existence of both cosmic and individual objects. The cosmic creation cannot apparently supply the Jiva with enjoyments. It is, only the individual creation which has this capacity. Hence we have explained individual creation at length.

The Mahopanishad (4.26) says, "The chitta is the world, because it produces attachment and grief. If the chitta is free from these afflictions, it means the end of or release from the world.[2] The mind is the field, where desires grow. The Annapurnopanishad

१. चित्तं कारणमयर्थानाम्, तस्मिन् सति जगत्त्रयम् ।
तस्मिन् क्षीणे जगत् क्षीणं. तच्चिकित्स्यं प्रयत्नतः । महोपनिषद् ३–२१

२. चित्तमेवहिसंसरो रागादिक्लेश दूषितम्,
तदेवतैर्विनिर्मुक्तं भवान्त इति कथ्यते ।। महोपनिषद् ४–६६

(5.80) says, "Knowledge of reality is not possible till the chitta has been quietened. How is such knowledge possible till the desires have not been destroyed ? On the other hand till the reality is known the desires cannot be killed.[1]" They will continue to cause births and deaths.

When the cosmic mind dominated by Mahat sattva transforms itself with its attributes in order to provide pains and pleasures, innumerable individual chittas with its attributes come into existence. Its attributes are as follows:—

1. Perception	2. Activity	3. Life
4. Power	5. Transformation	6. Contraction
7. Expansion	8. Morality	9. Impressions
10. Restraint	11. Memory	12. Rejection after knowledge
13. Kshinaheya hetuta	14. Sakshat Kritahana	15. Bhavitahanopaya
16. Charitadhikara	17. Gunaprayojana bhavatita	18. Gunasambandhatita
19. Ritambhara	20. Vishoka	21. Vinbibhava
22. Anudbhutaprakasharupa	23. Whiteness	24. Joy
25. Calm	26. Happiness	27. To surrendra to God
28. Delight	29. Excesive Delight	30. Detachment
31. Ignorance	32. I' sm	33. Attachment
34. Hatred	35. Fear of death	36. Attraction
37. Feeling	38. Desire	39. Pondering
40. Thinking	41. Grief	42. Fear
43. Anxiety	44. Desire	45. Union
46. Disturbance	47. Rise	48. Wakefulness
49. Dream	50. Sleep	51. Dozing
52. Indolence	53. Sorrow	54. Bondages
55. Salvation		

The Cosmic mind transforms itself with the above attributes.

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१. यावन्न चित्तोपशमो न तावत्तत्ववेदनम् ।
यावन्न वासनानाशस्तावत्तत्वागमः कुतः ।।
यावन्न तत्वसंप्राप्तिनतावद् वासनाक्षयः । अन्नपूर्णोपनिषद् ५-८०

1. Jnana;--The foremost attribute of the Chitta is knowledge which is the chief means of salvation, because it frees the self from all kinds of bondages. It makes life happy and calm here and in the world beyond.

The self is knowledge

Question.—If the Self is knowledge what is the necessity of admitting that knowledge or perception is an attribute of the Chitta? Is the knowledge of self incomplete and is the knowledge of the chitt complimentary to it ?

Answer.—The self is all knowledge but imagines itself to be ignorant. To remove this delusion the knowledge of the chitta is necessary. If there were no delusion, the knowledge of the chitta would not have been necessary.

Question.—The Jivatma possesses little knowledge. Is it to supply this want that the chitta is credited with knowledge ?

Answer.—Jivatma possesses only a little of knowledge when compared to God. Brahma is omniscient but the Jivatma possesses very little knowledge. The self is too small to be divisible. Hence its knowledge also is very small. But it does not mean absence of knowledge. If there were a complete absence of knowledge then it would have stood in need of the knowledge of Chitta. Hence the knowledge of the self is said to be very little as compared to the knowledge of the Brahma.

Question.—Then is the knowledge of the Chitta useless ?

Answer.—No, it is not useless. You see the worldly beings clearly. Though they possess knowledge, they are deluded. This delusion is removed by the knowledge of the Chitta.

Question.—What is the defficulty if we suppose that the Jivatma possesses no knowledge but the knowledge rises when it comes in contact with the Chitta ?

Answer.—If the Jivatma is supposed to be devoid of knowledge, then it will have to be regarded as inert, and as such it would be like the Chitta.

Question.—If the Jivatma is knowledge, how to account for its delusion ?

Answer.—That which is in bondage will be liberated. The Jivatma is limited. Hence it is caught in the cycle of the Prakriti and gets deluded. Then it tries for release from it. This cycle of bondage and release has been goi g on since the beginning of time, and shall go on for ever. In such circumstances, how can the Jivatma be free ? The cycle of the Prakriti is called the cycle of the Brahma because it takes place by the proximity of the Brahma, the efficient cause.

Question.—Do you think the Brahma is in bondage like the Jivatma ?

Answer.—The Brahma is not limited, and only that which is limited can be in bondage. The Brahma being all-pervading and limitless cannot be in the bondage of the Prakriti.

The attributes of the Chitta

2. *Kriya.*—It means activity. This attribute of the Chitta activises the intellect, Ahankara (self-sense), mind and the sense-organs which are the instruments of the self.

Question.—When the proximity of the Brahma creates knowledge and activity in the Prakriti, where is the necessity of describing them in connection with the Chitta ?

Answer—The knowlege and activity which the Prakriti possesses come to the cosmic objects when its transformations take place. The Chitta supplies the individual objects to the Jivas for enjoyment and it serves as their instrument. Hence it has been described here specially.

Question.—As the proximity of the Brahma produces knowledge and activity in the Prakriti, so the proximity of Jivatma will produce these attributes in the Chitta. There seems to be thus no necessity to describe it separately.

Answer.—The attributes of the cause come down in the effect. Hence knowledge and activity have come down in a subtle manner in the Chitta also but in a very small quantity. The contact with the Jivatma produces the knowledge and activity which help enjoyment. Knowledge produces both in the Chitta and the intellect a queer sort of capacity for enjoyment. The activity produces a subtle power which fills the three bodies. The contact of the soul makes the body instinct with life and makes it conscious.

3. *Jivan or life.*—It is the breath we see in a human body in the form of inhalation and exhalation. These two actions belong to the air Mahabhuta but they are different from the external air. They seem to be full of life and consciousness which have come from the subtle breath. When the Jivatma and the Chitta come in contact, the subtle breath is produced. The attribute of this subtle breath is life with which it fills the entire body.

4. *Shakti or energy.*—It enables all the three bodies to act. In the gross bodies it can be perceived clearly and in the subtle bodies it has to be inferred. It acts in all the three bodies in a manifest form.

5. *Parinam or transformation.*—The Chitta is the product of the pure Mahat Sattva. Every moment its dharma, lakshana and avastha are changing. When the quality of a thing changes, we have a case of dharmaparivartana. When the potential becomes actual and the change is only external, we have a case of lakshana parivartana. The change of state due to mere lapse of time is avastha parivartana.

6. *Sankoch or Contraction.*—When the Chitta enters tiny beings like mosquitos it contracts to suit the size of their bodies.

7. *Vikas or Expansion.*—The Chitta occupies the whole body. Hence, when it enters the body of a human being, an elephant or a whale, it expands to occupy the body it enters. For example a lamp placed into a pot will light the pot only, but if placed in a big hall it will light the whole of it. A light has a small flame. It may be an inch long and one fourth of it broad. But in a plane it sends its rays to a large distance. Similarly the Chitta is a tiny thing in the heart, but with its rays it continues to send light to every part of the body. All the three bodies, therefore, function properly.

8. *Dharma or Morality.*—It is on the basis of a man's sinful or virtuous tendency that he is impelled to act, which makes him suffer pain or enjoy happiness. This enables us to infer whether in his former life the man was bad or good. If he had led a virtuous life he will be born in a good family and of noble parents and obtains all means of joy and happiness and will get quick chances of making progress in life. If his former life was sinful he is born in a poor family and of wicked parents where he gets even two spuare meals with difficulty.

9. *Sanskar or impressions.*—These are called also desires, and cause birth. The Chitta leaves the body along with them. They pervade

the Chitta both as cause and effect. The memory continues to stir them and keep them awake. If a Yogi with his concentration perceives them he acquires the knowledge of his previous births also as to whether he had been in a particular life a human being, an animal or a bird, (Yoga, Vibhuti Pad. sutra 18.)[1]

Sage Jaigishavya had perceived hundreds of his previous lives. Avatyastanudhar asked him what he had seen in his previous lives. The sage replied. "I have passed through lives of birds and animals as also of human beings and higher beings and have experinnced that it is all misery." Then Tanudnar again asked, "At present you are leading a happy life, Do you regard it also as misery ?" The sage replied. "A life of satisfaction is better than a life of desires, but when compared to salvation or liberation it is all misery.

10. Nirodha.—This attribute facilitates Asamprajnata Samadhi and gives salvation. It subdues the impressions and does not let them rise and tend to bad tendencies. It subdues all the tendencies and produces capacity for the perception of the self. It steadies the realization of the self and the supreme self. It facilitates also the Dharmamegha Samadhi. All the outgoing tendencies belong to the Chitta.

Smriti (Memory).—This attribute turns the impressions upside down and causes disturbance. It is the most important mental wave. Other tendencies function on the basis of it. The dreams are caused by the memory. In all the three states, waking, dreaming or sleep it continues to work. The seven kinds of Prant Bhumi Prajna are its functions. They have been defined under cosmic intellect. The Chitta and the intellect are dominated by knowledge. The Prant Bhumi Prajna, therefore, belongs to both. Similarly several other attributes are also common.

19. Ritambhara and Vishoka Jyotishmati.—These are also the attributes of the Chitta. They are both helpful in self-realization.

20. Bimba-bhava.—It is the image of the self in the Chitta.

The remaining attributes need no definition. Their names are self-explanatory. With these attributes the Chitta joins the Jivatma for Bhoga and liberation. It encases the Jivatma in itself, because the latter is subtler than the former. Then it joins Ahankara and intellect

१. संस्कार साक्षात् करणात् पूर्वजातिज्ञानम् । योग० विभूतिपाद–१८

which are its instruments. All these unite to supply the self with pleasure and salvation. United with them, the Jivatma considers itself in bondage and then continues to try for salvation. Essentially the self is free, but due to delusion it thinks that it is in bondage. This cycle has been going on since eternity and shall continue to go on for ever.

The cosmic Chitta is the material cause of all the individual Chittas. Consider that God pervades it, and worship Him in it, because it closely resembles God. The only difference is that it is less subtle than God. Experience the subtle in the gross. The Mundakopanishad refers to Para Vidya which is the particular attribute of the Chitta. This Para Vidya appears in Asamprajnata Samadhi. It is said that "through this Para Vidya the indestructible Brahma is realized.[1] This Para Vidya is a particular transformation of the Chitta. Through it the Brahma is perceived.

He can neither be seen nor caught nor grasped, because he has no body and no gotra and no class. He has neither eyes nor ears nor hands nor feet. He pervades all and contains all. He is subtle and indestructible. He is the origin of the five elements. He can be perceived only by the learned Yogis. Through mind and experience they can realize him.[2]

The pure and sattvic Chitta. realizes the Brahma. The Yogis perceive Him in Asamprajnat Samadhi through Ritambhara. It is after this stage, that one can obtain deliverance through complete detachment. In fact, the Brahma becomes the object of both the Samadhis. When we try to know Him through discussion and arguments He becomes the object of Samprajnat Samadhi. It applies to the state in which thought continues to function. When the Yogi is concious only of the existence of Brahma and nothing else, then it is the object of Nirvichara Samadhi. When even the love of knowing Him comes to an end, then He becomes the object of Asamprajnata Samadhi.

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१. परा ययातदक्षरमद्यिगम्यते । मुण्डक १–१–५

२. यत्तदद्रेश्यमविग्राह्यमगोत्रम वर्णमचक्षुः श्रोत्रं,
तदपाणिपादं यद्मित्यं विभुसर्वगतं सुसूक्ष्
तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः मुण्डक मु० १ खं० मं० ६

Realization of the Brahma in Its Second (subtle) Form

The attributes of the individual mind already described belong to the Cosmic and the individual mind, as attributes to their substance. Though distinct they are one and the same. Hence they are mutually connected and are indentical. In this relationship also the Brahma is present with its subtlety. The Upanishad says. "Meditate on Om in the purified Chitta. The Brahma is the self, free from darkness,[1] and it is all bliss. In the cosmic and individual mind it should be perceived. The Yogashikhopanishad says, "There is fire in wood but it does not appear till the sticks are rubbed, Similarly the Brahma cannot be perceived by the light of knowledge or intellect or Ritambhara till Yog is practised."[2] A Yogi should, therefore, realize the Brahma in the Cosmic and the individual Chitta through the Prant Bhumi Prajna produced in the Samprajnata and Asamprajnata Samadhi which are the special attributes of the Chitta. The cosmic and the individual Chitta is the best means for the realization of the Brahma. In it alone the intelligent Brahma can be rightly perceived. Many Yogis are deluded after they reach the knowledge of the cosmic mind. They think the element to be the Brahma and commence worshipping it. It is because the mighty subtle Chitta, due to the presence of the Brahma in it, seem to be intelligent and conscious. Being subtle, it pervades every thing like space. Such Yogis as consider it as Brahma and are released from birth and death stay in this sphere for ten thousands of Manvantaras and enjoy its pleasures. Hence it should not be mistaken for the Brahma but in its subtlety the Brahma should be searched. The intelligent Brahma is subtler than and different from it. The Chitta changes, while the Brahma does not. It is eternally the same, pure, changeless bliss.

Realization of the Brahma in its cosmic Third (subtle) Form

The Cosmic Chitta is also called the cosmic pure sattva. It is the special result or product of the three gunas. The individual Chitta is the product of the cosmic Chitta. It is the subtle state of the individual mind. The Cosmic mind and the individual mind form a combination which, though made of distinct constituents, is inseparable.

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१. ओमित्येवध्यायथ आत्मानं
स्वस्तिवः पाराय तमसः परस्तात् । मुण्डक २–२–६

२. यथाग्निर्दारुमध्यस्थो नोत्तिष्ठेन्मंथनं विना ।
विनाचाभ्यास योगेन, ज्ञानदीपस्तथा नहि ।। योग शिखोपनिषद् ६–७६

In this subtle state also the Brahma should be perceived because it is subtler still. The Upanishad says that the Brahma is subtler than the subtlest[1] and it is effulgent. The Dhyanavindupanishad says, "As there is fragrance in a flower, ghee in milk, oil in tilseeds and gold in stones, so the Brahma pervades all elements. It is like a string holding pearls or beads of a necklace. In the cosmic mind also the subtle Brahma is prensent. A Yogi should perceive it with his steadied mind through Samprajnat Samadhi[2]. The Brihadaranyaka Upanishad says, "Oh Gargi (says Yagnavalkya) this self is worth perception, perceive it, hear about it, meditate on it and digest it. Oh Gargi, this soul can be known through perception, through attentive hearing, through intellect and through supreme knowledge.[3]"

A Yogi should penetrate the sphere of the cosmic Chitta through his individual Chitta and then perceive the Brahma. It is a very subtle method.

The Budhist philosophical thought ends with the cosmic Mahat sattva and does not go further. They think that the world is also knowledge. This causes great delusion. A Yogi should, therefore, perceive the intelligent Brahma in the subtle form of the Cosmic mind. The limitless Brahma can be realized in the Cosmic sattva or in the Cosmic mind.

Realization of the Brahma in Its Fourth (Geneological) Form

The three gunas are the material cause of the pure cosmic Chitta. Genealogically it is connected with the Prakriti which is really its material cause.

The Prakriti is very benevolent and with its attributes and functions provides enjoyments to humanity. It transforms itself into every object. And it has changed into the cosmic and the individual Chitta. This is the genealogy of the Chitta.

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१. सूक्ष्मात् सूक्ष्मतरं विभाति ।

२. पुष्पमध्ये यथागन्धः पयोमध्ये यथा घृतम् ।
तिलमध्ये यथा तैल्लं, पाषाणेष्विव काञ्चनम् ।।५
एवं सर्वाणिभूतानि मणौसूत्रमिवात्मनि ।
स्थिर बुद्धिरसंमूढ़ो ब्रह्मवित् ब्रह्मणिस्थितः ।।६

३. आत्मावारे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो ।
पैवेय्यात्मनो वारे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वविदितम्।।

The Sankhya says, "Prakriti is meant for others because, being inert, it possesses no power to enjoy. A camel carries a load of saffron but does not enjoy the pleasure of its fragrance.[1]"

Realization of the Brahma in Its Fifth form (Usefulness)

The greatest usefulness of the cosmic Chitta is that it possesses the capacity of receiving the image of every object. As an object presents itself before it, its image is imprinted on the Chitta, and when it comes in contact with the self the latter is reflected in the former. It is like the Sphatika stone. Place flowers of several colours close to it and it will reflect them all. The Chitta also acts in the same manner. It catches and is caught. The self, the objects and the sense-organs are simultaneously reflected in it. Hence it has the attribute of being useful for all.

The Prakriti is useful because its attributes pass on with it. The Chitta being its product, these attributes have come in it also. Hence the individual Chitta has been produced for the pleasure and liberation of all creatures. It is the very first store of supreme knowledge. It gives satisfaction to all the creatures. It is the best support of all lives. It leads all to light. It is eternal but seems to be non-enternal. The people of the whole world sing the praises of the Chitta in which the knowledge preponderates. It is the eye of the blind and knowledge for the ignorant. The Yagatattvopanishad (16) says. "Ignorance hurls a man into the world and knowledge brings him deliverence. The Jivatma is essentially all-knowing. The knowledge leads to the knowable and removes the ignorance.[2] The self mistakes itself as ignorant.

The Chitta is the 26th element. All the objects, so far described, have proved to be, in cosmic or individual state, the means of pleasure or liberation foı the human beings. In fact all the objects have been produced for them. It is the main object of creation.

Think that the Brahma is present in the usefulness of the Cosmic Chitta and know and worship him there. The Cosmic Chitta, as the source of light, is the material cause of all the individual Chittas. Therefore realize the Brahma both in its causal and the effectual forms. The

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१. प्रधानस्य सृष्टिः परार्थं स्त्रयमप्यभोक्तृत्वादुष्ट्रकुंकमवहनवत् । सां० ३–५८

२. अज्ञानादेवसंसारो, ज्ञानादेव विमुच्यते ।
ज्ञानस्वरूपमेवादौ, ज्ञानंज्ञेयैक साधनम् ॥

Brahma is present in its pervasive form in both these states. As a spectator, it surveys all the states. The Chitta emanating from the Prakriti with its preponderance of sattva has transformed itself into knowledge for the whole world., and rains cosciousness every where. The intelligence of Brahma in it makes it intelligent, as it were, and continues to nourish it. The light that the Chitta possesses has come down from the intelligent Brahma. As the Upanishad says, "That one God is concealed in all the objects, He is deep and hidden, and omnipresent. He dwells in all objects and is the lord of all actions. He helps in the distribution of the fruits of deeds, and, as a witness, he surveys all the creatures. He is omniscient. He is attributeless."[1] Though attributes are imposed on him he has no attributes. It is further said, "Among the eternal objects he is eternal. He is more eternal than the most eternal. He is the conscious lord of the conscious. He assigns actions to all the creatures. He is the efficient cause. He is known through Sankhya and Yoga, Samadhi and knowledge. Knowing him the Yogis are released from all sorrows, all sins and all bonds."[2] The supreme knowledge and the Brahma are highly praised in the Upanishads, "Knowledge is Brahma. And still further, it is said that one who knows the Brahma obtains the salvation.[3]

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१. एकोदेवः सर्वभूतेषुगूढ़ः, सर्वव्यापी सर्वभूतान्तरात्मा,
कर्माध्यक्षः सर्वभूताधिबासः, साक्षी चेता केवलो निर्गुणश्च ॥
श्वेताश्वतरोपतिषद् ६–१३

२. नित्यो नित्यानां चेतनश्चेतनानां मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्य योगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्व पापैः ।
श्वेताश्वतरोपनिषद् ६–१२

३. विज्ञानं ब्रह्मेति व्यजानात्
ब्रह्मविदाप्नोति परम् ।

PART IV

INTRODUCTORY

THE CREATION OF THE PRAKRITI WORSHIP AND KNOWELDGE

Due to the proximity of the Brahma when the Prakriti becomes conscious and begins to transform itself, then it first evolves into space, direction, time, Mahat Sattva Mahat rajas and Mahat tamas. All these are the effects of the Prakriti. They are not independent objects or attributes. Their detailed description with reasoned argument will be given in the relevant chapters.

In this chapter we will proceed from the gross to the subtle and define the six objects and the realization of the Brahma in them. We will show their qualities, properties, functions and their usefulness for pleasures and liberation.

We do not recognize them as attributes or independent objects, and consider them as the effects of the Prakriti. This idea rests not on books but on our Yogic perception. Though it is not supported by other scriptures, we are expounding it here because we believe it to be right. We are not indulging in refutations, but explaining what we have perceived as facts, and the world also believes only in experiences. We consider it our duty to present to the world what we have actually realized in Samprajnata Samadhi, We were for many years in the state of Samprajnata Samadhi in the snow-clad regions of the Himalayas and perceived these phenomena and now describe them because we think they are useful for humanity. If some one else whose realization is different and proposes discussion, we shall certainly consider it. We do not believe in jugglery of words or display of learning. Bharvi says, "There may be somebody, even at present, of my views, or there shall certainly be born such a man. The earth is so wide and the time is so limitless."

It is the highest stage of practice. A man should steady himself in it, to obtain success; and strengthen renunciation. It alone will take him to his goal.

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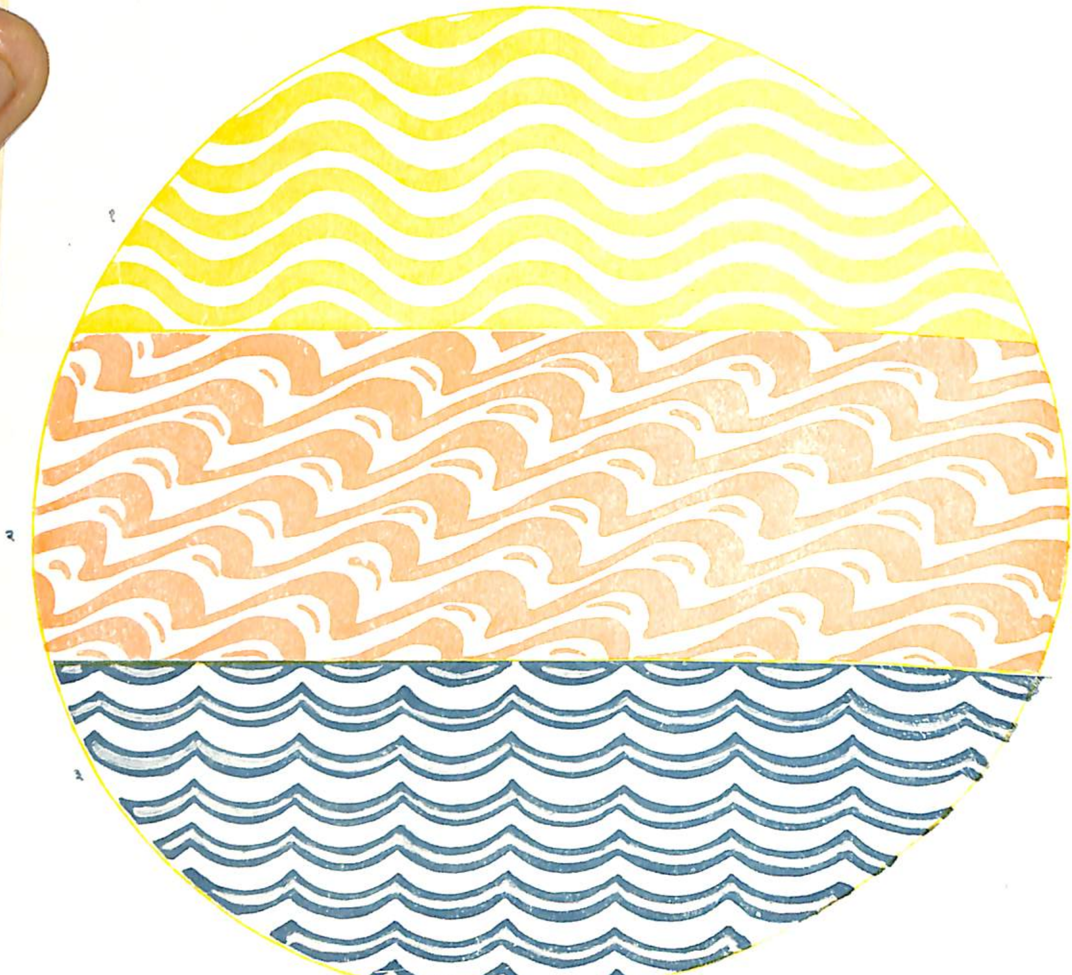


Diagram No. 14

The satva, rajas and tamas objects emanating from the Prakriti.

In this diagram the forms of the mahat satva, mahat rajas and mahat tamas have been shown and the tremors caused by special activity in them have been indicated. They are moving to produce their effects.

In No. 1 the mahat satva is transforming itself to produce a cosmic chitta. It will become the material cause of all the individual chittas.

In No. 2 the mahat rajas stirs due to the vicinity of Brahma and will produce the cosmic intellect-element which will become the material cause of the individual intellects of all the creatures.

No. 3 shows that the mahat tamas is going to produce the three kinds of Ahankaras which will become the material cause of the seventeen objects. This will constitute the Ahankarik creation. In the mahat tamas due to the vicinity of Brahma great stir is taking place causing large waves. They are making the whole universe quake. This cause will transform itself into effect and produce the three kinds of Ahankaras

Chapter I

THE SEVENTH CURTAIN

THE SPHERE OF COSMIC MAHAT TAMAS

Realization of the Brahma In Its First (gross) form

The Cosmic Mahat tamas is the product of the Prakriti. It is a substance, and the cl ief cause of the Cosmic selfsense (Ahankara). In the Shastras it is referred to as an attribute. Some great teachers regard it as an attribute of the Prakriti, but it is not an attribute of the Prakriti in the sense in which light is an attribute of fire or touch is an attribute of air. The substance and the attribute being identical, it is called an attribute. But that it is a substance is an accepted principle. We give below its attributes which being simple and clear need no definition.

The attributes of the Mahat tamas.—

1. Slability	2. Ignorance	3. Strength
4. Heaviness	5. Attachment	6. Disinclination
7. Inactivity	8. Sleep	9. Indolence
10. Indifference	11. Conceit	12. Sorrow
13. Laziness	14. Foolishness	15. Fear
16. Deception	17. Atheism	18. Craftness
19. Stupidity	20. Forgetfulness	21. Inertia
22. Restraint	—	—

Of these Nos. 1,2,3,4,5,21, and 22 accompany the sphere when it is produced. The Cosmic Mahat tamas, as concomitant cause, manifests other attributes. The objects of which it is a material or concomitant cause will show these attributes.

We consider these three gunas as substances, separate from each other. They are the products of the Prakriti and are, therefore, substances, and as such they produce all the objects, See diagram No. 14.

The Three Gunas are Substances

The Sankhya Darshana says that "the equilibrium of the sattva, rajas and tamas constitute the Prakriti and from the latter is produced

the Mahat." Now the question arises whether the three gunas in equilibrium are the Prakriti itself or it is different from them. The answer is clear. When they are the products, the Prakriti is their material cause. Hence the Prakriti is different from them. When the creation comes to an end, they are retransformed from their gross state to their subtle state and are merged in the Prakariti. Then they become the cause. The state of the equilibrium of the three gunas is Prakriti. In that state the Prakriti is calm and quiet without any tendency to transform. Hence Prakriti is different from the three gunas which are its products. If we regard them as attributes, as smell is an attribute of earth, they cannot transform themselves into any object. Because it is the substance from which a change starts. As their characteristics are union, division, lightness, fickleness, heaviness etc. they are substances. But they cause bondage and are, therefore, formally called attributes, but in reality they are subtances.

They are related to the Prakriti as effect and cause. The Cosmic tamas, with sattva and rajas as its secondary causes and itself as the material cause starts a series of productions. We have described in detail the six objects which are the chief products of the Prakriti. They are tamas, rajas, sattva, time, direction and space. These six objects have no genealogical or the fourth form, because beyond the Prakriti there is no material cause. The Prakriti is the first material cause. Hence it has the first three states and not, the fourth which is genealogical.

Question,—A woman is somebody's wife, another's sister and yet another's daughter or aunt, why cannot then the Prakriti be regarded as having a subtle and genealogical form ?

Answer.—The Prakriti is subtle and the prime origin. In either case it is the material cause. But a women is not a material cause in respect of her brother, nephew and husband. You have shown her relationship to her husband etc. You have not and cannot establish that she is the cause and others are effect. But subtlety and genealogy indicate the cause-effect relationship. Subtlety is evidently a cause. Genealogically the Prakriti makes the beginning. The instance of a

१. सत्वरजस्तमसां साम्यावस्था प्रकृतिः । प्रकृतेर्महान्

woman cited, is, therefore, a fallacy. In relation to these six objects the Prakriti alone is the material cause and there is no concomitant cause. The Brahma as the efficient cause may, of course, be regarded as concomitant. The Prakriti possessess all attributes. It does not stand in need of any concomitant cause. The attribute of stability, strength and heaviness in all the objects belong to the tamas. At the time of the end of the world there is absence of activity in Prakriti. The tamas then merges into the Prakriti and becomes the cause of inactivity or inertia. The attributes like ignorance etc. in the creatures emanate from the tamas. Hence this tamas substance has descended in all of them. The tamas possesses stability. The Brahma should be perceived or worshipped as pervading it or it may be supposed to be the temple of god or the Brahma be regarded as the pervader and the tamas as the pervaded. A Yogi should, therefore, in his Samadhi suppose that the Brahma resides in tamas and should worship and realize him, because the Brahma can be perceived or realized only in some form. In the Upanishad the Sun, space etc. are supposed to be the Brahma and thus worshipped and realized. Similarly the Brahma should be supposed to dwell in the three gunas and thus worshipped and realized.

Realization of Brahma in its Second Form

The Cosmic tamas and its attributes are inter-related as substance and its properties. It evolves alongwith them. When it evolves its properties appear in succession, not all at once. But the properties are never separate from it. They are mutually inseparable. It is called the relationship of inseparability.

In the essential nature of the tamas and during the period of the transformations of its attributes the power and presence of the Brahma should be perceived. The Mahopanishad (5.56) says, "Brahma is one and consciousness. It pervades all objects and is indivisible. To quieten your fickle mind wor ship and meditate on him.[1] " It (6.73) further says, "He who is in the state divine,pure and free from desires and troubles does not get entangled in worldy miseries."[2]

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१. एकं ब्रह्म चिदाकाशं सर्वात्मकमखण्डिष्‌ ।
इति भावय यत्नेन, चेतश्चाञ्चल्य शान्तये । महोपनिषद ५-५६

२. एषा ब्रह्मा स्थिति स्वच्छा, निष्कामाविगतामयाः
आदाय विहरन्नेबं संकटेषुन मुह्यति ॥ महोपनिषद ६-७३

Hence the Brahma should be worshipped and realized with detachment and desirelessness. Only then, release from the cycle of birth and death is possible. Only then one can reside in Brahma, and be emancipated for ever.

Realization of Brahma in Its Third (Subtle) Form.

The cause of the Cosmic tamas is the Prakriti in which, therefore, its subtlety culminates. The Prakriti is the general and the tamas the particular. Their combination constitutes the indivisible substance. This is the third form of tamas.

Suppose that the Brahma is the subtle form of tamas and worship him in it. It will enable you to perceive the Brahma. The Veda says, "The Brahma is brilliant like the sun. It is beyond darkness.[1]" Gcd, supposed to be in the tamas, becomes an object of worship and perception. Then he appears all brightness like the sun, beyond darkness. After the realization of this divine light, a Yogi conquers death and obtains release from the cycle of birth and death. The divine light is the last reach of man. The Upanishad says, "The rivers rising from mountains like the Himalyas join the sea and lose their names and forms. They cease to be the Ganges or the Yamuna. The sweetness of their waters is also lost in the sea. So also the learned Yogi drops down his name and form and becomes united with the Brahma, the absolute light[2]."

In this state of cause and effect a Yogi should perceive the Brahma who is present in every transformation of an object, It is always the same. It causes all changes, but it is changeless. The Kaivalyopanishad says[3], "God is the Brahma. He is greater than the greatest. He is the efficient cause of the creation. He is Shiva, that is benevolent. He is Indra and all brightness. He is industructible and self-shining.

१. आदित्यवर्णं तमसः परस्तात् ।

२. यथानद्यः स्यन्दमाना समुद्रेऽस्तंगच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नाम रूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

३. स ब्रह्मा सः शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।
स एव विष्णुः सः प्राणः सः कालोऽग्निः स चन्द्रमाः ॥८
स एव सर्वं यद्भूतं यच्च भाव्यं सनातनम् ।
ज्ञात्वातं मृत्युमत्येति नान्यः पन्याविमुक्तवे ॥९॥

कैवल्योपनिषद् खं० १

He rules the entire universe and controls everything. As Vishnu he is the sustainer of all. He is the breath. Pervading all, he supports life and breath. He is consciousness and lends movement to objects. He is Agni or death, He resides in death. He shines coolly like the moon. He gives light to every creature. He is present in the past, present and future. He is eternal, without a beginning or end, Knowing him, one can conquer death and obtain salvation.[1] One who knows him fears no death, and obtains salvation. All creatures quake at the idea of death. It is fear which makes a creature cling to life. If the fear of death disappears a creature is as good as emancipated. A man gets treatment of his diseases because he fears death, and he resorts to magic and charm to avoid it. It is the most terrible enemy of mankind. People who conquer it are very rare. The author of the Yoga Darshan says that death is the greatest and severest pain. It is because man loves life. Everybody desires to live on for ever. The pain of death has been experienced by every creature in many previous lives. It is due to this experience that man does not like to die.

To escape fear of death, the wrong knowledege should be eradicated. It must be realized that the soul never dies, it is ageless, immortal, indestructible and unattched. If it is realized that the idea of soul's death is wrong, it means conquest of death. As regards the physical body, its end is inevitable. One should give up love for attachment to it. These two kinds of fear disappear when the soul is known and the Brahma is realized. In the subtlety of tamas the Brahma should be realized. Renunciation should be stengthened, and an advance towards salvation must the made.

The Genealogical Form

The Cosmic tamas has no fourth or genealogical state because beyond the Prakriti there is no object which can be the cause.

Realization of the Brahma in Its Fifth Form

The world is dominated chiefly by the tamas. The eighty four lakhs of species of creatures who enjoy or suffer are under its rule. The gods and men are not included in this number. Among men also

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१. स ब्रह्मा सः शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।
स एव विष्णुः सः प्राणः सः कालोऽग्निः स चन्द्रमा ॥८॥
स एव सर्वं यद्भूतं यच्चभाव्यं सनातम् ।
ज्ञात्वातं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥९॥

there are not many whose bodies and inner organs are free from it. Such people are lofty beings· Others are all entangled in it. It holds all men in bondage. They act as it dictates.

Tamas, as source of all pleasures and sufferings

The attributes of tamas are sin, destruction, and cover or curtain which keep the real forms of soul and Brahma concealed. Wherever its influence prevails there are ignorance, inertia stupidity, love of pleasure and indolence. In this respect the Upanishad says, "An ignorant man does not care for heaven because he is mad after the love of wealth. He thinks that this world is everything and there is nothing beyond. Hence he falls repeatedly into the clutches of death."[1]

Let alone the creatures who have to work out the fruits of their past deeds. They cannot get free from the tamas in their present lives. After passing through innumerable lives when they would be reborn as human beings, even then only the rare among them, will possibly get the chance of freeing themselves from the grip of the tamas. But we are referring to the human beings of the present age. They are born as human beings, after good deeds done in many previous lives. If they do not release themselves from the tamas, their lives will go waste. They will not achieve the object for which they obtained human life. The main object of this life is to perceive the self and the supreme self. But they deprive themselves of this invaluable gift. They did not get free from the bondage of tamas. They have wasted this life in the pleasures of the world.

The puerile fools do not like devotion to God. They are sunk day and night in sensual pleasures. They lead an indifferent life and are caught in the net in which they get increasingly entangled. They believe in eat, drink and be merry. Such persons suffer from the countless cycles of birth and death. The Gita says, "The man of tamas-tempra ment is he who is not a Karma Yogi, who is inert and inactive, indolent and averse to salvation, and inclined to grief and procrastination."[2]

When men are dominated by tamas they do not feel inclined to do noble actions. It makes the intellect inert and creates obstacles in

१. न साम्पराय प्रतिभाति बालं प्रमाद्यन्तं तित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इतिमानी पुनः पुनर्वशमापद्यते मे ।। कठ १-२-६

२. अयुक्तः प्राकृतः स्तब्धः शठोऽनैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्रीच कर्त्ता तामस उच्यते ।। गीता १८-१८

way of good deeds, A man becomes inactive and postpones everything to the next day. This is the influence of tamas. A man should avoid these bad habits., and in order to make life successful he should conquer tamas. This is the usefulness of the tamas. If it is not subdued, man will be its perpetual slave and will develope vices like ignorance, disinclination to work, attachment, and indifference.

Addressing his disciple Arjuna, Shri Krishna says, "When tamas preponderates in man, all these vices grow in him and lead him to fall. Darkness prevails in his mind.[1] He sees himself enveloped in darkness. He does not feel inclined to do any virtuous action. He cannot distinguish between right and wrong. His intellect becomes inactive. He cannot even dream of success in any good undertaking. He does not feel inclined to do a noble work. Courage and endeavour take leave of him. He feels no inclination at all towards the worship of God or the perception of the self. He plans work but does not begin it. He devotes himself desperately to wife and offsprings. His infatuation for them leads him to commit sinful actions. His mind become an abode of ignorance. He does not think of any right thing and always thinks of his family. He occupies himself night and day in maintaining them. The tamas causes the attachment which holds him in bondage and nourishes his attachment. It multiplies the cycles of birth and death. It becomes extremely hard to break the bondage of tamas, specially for the individual who has taken to the life of a household. It does not let a man take to the life of a Vanaprasthi or Sanyasi and thus he violates the rules of the Ashramas. It creates selfishness and impels a man to commit sins.

The Greatness of Attachment

The attachment keeps even great Yogis in bondage. Vachaspati Misra says, "A Yogi is attracted by eight Siddhis, Anima, Laghima, Mahima etc., and beings to think they are beneficial but in fact they are not, rather they cause bondage, The eight Siddhis are, for the Yogis, eight kinds of ignorance and are the products of tamas. 'Moha' also means Avidya or ignorance,[2] Prakriti, Mahat, Ahankar and the five

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१. अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ।। गीता १४-१३

२. योगिनामष्टस्वणिमादिकैश्वर्यष्वश्रेयस्सुश्रेयोबुद्धिरष्टविधोमोहः ।

१. अव्यक्त महदहंकार पण्चतनमात्रेष्वष्ट स्वनात्म स्वात्मबुद्धिर विद्यातमः ।
योग ० स० पा० सू ८ टीका

tanmatras are non-soul objects. To think that they are soul is ignorance. When ignorance spreads itself it assumes eighteen forms. Then it is called Mahamoha or great ignorance. And a Yogi gests strongly bound by it. The Mahamoha consists of attraction for 8 Siddhis + 5 worldiy objects + 5 heavenly objects, It is the creation of the tamas which envelops the whole world. Even Yogis are caught in its net, then what to speak of ordinary worldly human beings ? Only a rare person, one among millions, escapes its influence and bondage. Others, as its slaves, go through the endless cycles of birth and death and suffer sorrow and pain. This is the usefulness of the tamas. These are the pains and pleasures man suffers through it.

Brahma in the darkness of Tamoguna

A Yogi should first quieten his thoughts, and control his intellect and then concentrate his mind in the space and enter the sphere of tamas through his Ritambhara. He will see all darkness in the beginning but later his Ritambhara will act as a lamp. He will find all objects wrapped in darkness, as if nothing exists except it. It is the darkest night in which nothing is visible. But as we perceive the Brahma in light we should perceive him in thick darkness as well. There may be light or darkness outside. It is really the eye which sees. A Yogi also sees with his eyes, but they are spiritual. He who has acquired the power he of perception and he whose intellect has become Ritambhara can perceive the Brahma. A lamp alone will not help, if there is no power of perception, it may present only a vague picture and the object will not be clearly visible. Only a sharp intellect will help to understand an object cleariy. The eye and the intellect both are necessary to acquire a clear grasp of a thing. The Yogi should make his eye penetrate the tamas and see whether it is the absence of light or some other object. As nothing but tamas is visible, it may be regarded as an object. As regards the light and darkness they are the objects of the eye. Anything which has size has also some form. The forms are distinguished by the intellect. There are objects of dark, yellow, red, blue, green and other colours in the world. We think that the darkness has dark colour, which means that the dark colour is an attribute of an object. As the fire has many forms so the tamas also has many, and darkness is one of them, the others being ignorance, inertia, attachment, sleep etc Now having understood that darkness is an attribute of the tamas, we should try to study the nature of the tamas substance.

As the Yogi will begin his endeavour only the attributes of the tamas will appear before him one by one, but he should ignore them and with his Ritambhara penetrate deeper and try to see what tamas itself is. The attributes help us to know their substance, because they are the transformations of the substance or the tamas, but the quest should continue. When the attributes cease to appear, the Yogic eye, with the help of Ritambhara, should try to grasp tamas. He will experience in it a subtle movement which is due to the concious Brahma. This consciousness though separate, seems to be one with the tamas. But its nature cannot be described in words. It can only be experienced.

In this manner the Brahma can be realized in the substance of tamas.

Question—You have not described the tamas but only its attributes. Is it not so ?

Answer—We do not recognise any distinction between the substance and its attributes. Take the human body for instance. We describe in detail the hands, stomach, chest, neck, head etc. of the body which is not separate from them. Apart from the limbs the body has no existance at all. It is their combination which we call the body. Similarly the many attribiutes of the tamas, which we have described, when combined, constitute the tamas substance, and mutually they are inseparable because the attributes and the substance are one. Hence in this combination of the substance and the attributes, the Brahma should be pursued and realized. It pervades them both. The relationship of the Brahma and the tamas is thus described in the Brihadaranyaka Upanishad. "The Brahma is subtle and pervassive and is present in the tamas but the latter does not know the former. The tamas is the body of the Brahma who directs it. The Brahma is your inner self and immortal. Through meditation this Brahma or bliss should be perceived."[1] The Yogashikhopanishad says, "The Brahma is the light of the lights. It is beyond the tamas that the Brahma stays. It is a subtle light[2]." In this tamas the Brahma should be perceived. Make it your target and with subtle intellect try to see that the Brahma is present in the

१. यस्तमसि तिष्ठन् तमसोंऽन्तरो यं तपो न वेद ।
यस्यतमः शरीरं यस्तमोऽन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ।। ३-३-१२

२. ज्योतिषामपि तज्जयोतिस्तमः पारे प्रतिष्ठितम् । योगशिखोपनिषद्, ४-२२

tamas as warp in woof. The Brahma has no form of its own. It assumes the form in which we try to visualize it. Put any coloured water in a glass and the latter appears to be of that colour. Similarly the Brahma also has the form in which we try to perceive it. The Yogi says and feels, "As he is, so I am". There is no distinction between me and the Brahma.

The Brahma can be perceived both as the supporter and the supported. Its existence cannot be realized without a support. Hence the Brahma can be realized only in this way, and therefore it becomes an object of all the inferences. Several teachers are of the opinion that the Brahma cannot be an object of inference· But such Brahma has never existed and shall never exist in future. The Prakriti is eternal and without a beginning. Hence the relationship of the pervader and the pervaded exists perpetually. A man may be suffering from fever, but it is only when the pulse is felt that the temperature is known. Similarly the Brahma is experienced only when we perceive it through the subtle eye of the inrernal organ in the state of Samadhi. He becomes an object of experience because the object pervadad by Him is the object of our perception. We perceive the Brahma when we perceive the object pervadad by it. For example grief has no form or size or colour, even the ten organs do not experience it. Yet we feel it because it is the object of the mind and the intellect not of the organs of sense. Similarly the Brahma is also not an object of the sense organs but of the internal organ. It does not matter what the Brahma is like and what its appearance, form or size is. What matters is that an object must exist. It can be known through inference or scriptural testimony. The yogis can actually visualize him.

Chapter II

Sixth Curtain

SPHERE OF THE COSMIC MAHAT RAJAS

Realization of the Brahma in Its First (Gross) Form

The Rajas is the effect of the Prakriti and, therefore, it is a substance. It is not an attribute of the Prakriti, as the sound is of the space or the touch is of the air. Being an effect of the Prakriti, the Rajas is an independent and separate substance, and the material cause of the cosmic intellect. The Rajas has many attributes. Briefly some of them are as follows :—

1. Activity	2. Tendency	3. Action
4. Sorrow	5. Desire	6. Greed
7. Envy	8. Happiness	9. Grief
10. Violence	11. Fickleness	12. aversion
13. Enmity	14. Jealousy	15. Denunciation
16. Defeat	17. Arrongance	18. Conceit
19. Profligacy	20. Passion	21. Anger
22. Fear	23. Perturbance	24. Struggle.
25. Competition	26. Revenge	27. Suppression
28. Trembling		

The Rajas transforms itself, carrying with it its attributes like activity, tendency, action etc. It manifests other attributes with the help of concommitant causes when occasion arises. This object is perpetually active because it is its natural attribute. When it combines with the tamas, it creates movement in it. Whatever objects are created by this combination are first made active by the rajas, and then it lends them its other attributes, and later on combined with tamas and Sattva it initiates the gross and subtle creation. It always impels the creatures to grief, activity and actions, strengthens the roots of desires and thus proves the cause of wars and struggles in the world and engages humanity in the act of accumulation. It makes man greedy and jealous and urges him to action and keeps hope ever alive. Man is perpetually occupied in collecting objects of pleasure which give him sometimes success and delight, and at other times failure and grief. People are

ever slaves of rajas and dance always to its tune. It drives them to commit violence and make war for selfishness or under the influence of anger and hate. On account of it, the internal organ and the sense organs are never steady. It attracts man to enjoyment. It does not let concentration arise and fills man with the feelings of jealousy and enmity and excites of revenge, suppression and antagonism. Under its influence man feels pleasure in crushing, denouncing or insulting others. It arouses sexual excitement.

Dominated by the rajas, man commits many types of sins, is afraid of enemies and death and collects wealth. Lord Krishna says to Arjun,[1] "Rajas is the cause of attachment. It keeps attachment strong towards all the creatures and objects and creates desires and also nourishes them. The moment one desire is satisfied the next arises and this goes on life after life. The human body perishes but the desire lives on. Entangled in it, a man is caught perpetually in troubles which are its progeny. Enslaved by it, man is constantly whirled in the cycle of birth and death. Desire is antagonistic to contentment. It drives man to activity. It made Vishnu become Vaman and impelled Rama to run after a gold deer. It was Rajas which made Shri Krisna the charioteer of Arjun and Shankar to marry Parvati. Shankracharya entered the body of a king in order to enjoy sexual pleasure. Was it not desire which made Mahatma Gandhi who was an embodiment of renunciation and wlo was held in universal respect, charge a fee of rupees ten for giving his signature, in order to build the 'Harijan fund'.

The Rajas had been responsible for driving great men to do bad deeds. Rarely a man is free from its bondage. The desire is perpetually young and does not let man have a rest. It creates for him new vistas of hope and activity and the sequence thus started never comes to an end.

The Particular Attributes of The Three Gunas

The rajas induces a man to act so that in the next life also he may be a human being. The tamas makes him act so that he is reborn as an animal, bird etc. who have no choice but to act instinctively and suffer for what they did in the previous life. The sattva leads a man to actions which bring him emancipation, or he is reborn as a divine being.

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१. रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।
तन्निवध्नाति कौन्तय कर्मसंगेन देहिनम् ।।१४–५

The importance of the three gunas is infinite. They combine to create the world so that the creatures may enjoy and be liberated. A learned Yogi should know these gunas thoroughly and understand that they are the cause of his bondage, pain and grief. Then he should feel completely detached from them and all their attributes. Then only he will be able to accomplish the object of life. The object of human life is liberation or salvation.

The rajas is the 28th curtain on Brahma. It is after knowing and penetrating it, that the Brahma can be perceived. If surveyed with a steadied intelleer and a subtle eye through samadhi, a very subtle movement would be perceived in it, as though some stir is going on in the entire universe. No stability would be visible. The subtle movement is natural to the rajas. It may be called its essential nature. It is responsible for the movement of all the objects which come into existence later on. The rajas extremely subtle, prevading the entire space, having many attributes and ever a-stir, is a substance of red, yellow, pink, and golden hue. We may call it the abode or temple of the Brahma. Suppose that it is Brahma; and worship it. Make it an object of realization. The stir or quiver. in it is caused by its contact with the Brahma. It seems as if the all-pervading Brahma has assumed a form. This is the worship of the Brahma having a form. Though formless, the Brahma has taken a form, and has thus become an object of perception and experience. In this Samadhi a Yogi would see as if the Brahma has a form and is quivering. As subtle wares are caused in a sea by soft wind, so the rajas has started movement in the Brahma. In fact all the objects of the universe possess movement. Hence the Brahma, pervading them, also has movement. Similarly Jivatma resides in the chitta inside the heart of a human body and seems to move along with the body, though it is inactive and unatached. The movement and other attributes belong to the objects but they appear to belong to the Brahma which is inactive, constant and unattached. But we father the attributes on the Brahma. The Upanishad says, 'The fire is one. The various forms we witness belong to it. The heat or warmth felt is the attribute of fire. The fire, though one, appears to be many. Similarly God is one but he assumes the form of every object, and appears to be many. In every form he may be worshipped and realized'. Further the Upanishad says, 'the sachchidanand resides in everything. Sat

१. अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रुपं प्रतिरूपो बहिश्च ।। कठ. ५-८

means eternal, unalterable, indestructable. Chit means intelligence, full of life, moving and urging everything, ananda can not be accurately defined, it can be only experienced. Generally speaking it means calmness, hapiness, delight, joy, contentment etc. Such Brahma can be perceived with an eye of knowledge, which means Ritambhara or Pranta Bhumi Prajna. Through them alone the Brahma is perceived. Otherwise how can a blind man see the sun ?

Realization of Brahma in Its Second (natural) Form

The attributes of the rajas which have been roughly defined are related to it as attributes to their substance. They are never inseparable. The attributes and the substances constitute one entity. Hence they are regarded as the essential nature of the substance. The attributes indicate the substance, its form and changefulness. As successive attributes appear, the substance changes from its previous form to the latter form, just as a child of 2 or 3 years changes into a boy of 14 or 15 years and then into a young man of 25 or 30 years. Further he is 50 and 60 and finally 1C0 years old. At every stage there is a change in him. The changing States change the attributes. The substance is one but the properties change. Similarly the attributes of the rajas continue to change from time to time and simultaneously changes occur in the state of the substance also. This relationship of the substance and its attributes is the identity of the two and represents the second stage or form of an object.

In this essential nature the Brahma should be realized and it must be perceived how, due to the presence of the intelligent Brahma, an object or its attributes go under transformations. One attribute appears after the other.

Question.—When the next attribute appears, does the previous one perish ?

Answer.—In our opinion no object or any of its attributes is perishable. As cause, every object is eternal and as result it is perishable The previous attribute is present in the substances, but there is now no need for it. It is lying in the substance. When needed it will reappear. What appeared in the past can reappear in the future. The changes and the transformations of the attributes take place due to the proximity of the Brahma. The presence of the self in the body is enough to cause in it changes like childhood, youth and old age. But the self undergoes no change. It says 'I was a child, now I am a young man and so on.' In the same manner, the Brahma is constant while changes

in an object are going on. The presence of the Brahma in every object is essential, otherwise, though there is potentiality of change, the change would not occur. The change requires intelligence, as car or a machine stands in need of a driver or an operator. Some efficient cause is essential.

God is the efficicnt cause of creation

Question.—Instead of recognizing God as the efficient cause of creation, why cannot we recognize the actions as such, because it is they which in order to supply Bhoga, transform the Prakriti.

Answer,—Just consider whether an action is inert or sentient. If inert, an inert can not stir another inert. The action would be no better than the Prakriti. On the other hand if action is supposed to be sentient or conscious, it would be as good as God. A potter, while making a pot, requires a rod to move the wheel and the latter here seems to be an efficient cause, but the rod depends on the potter for movement. It can not itself move the wheel. Similarly God, in creating the universe, utilizes the action as a means, but the action alone can not be the cause of the universe, the real efficient cause is the Brahma. The action is the concomitant or supplementary cause. Hence it proves that action alone can not be the efficient cause of the universe. It requires intelligence. Hence the conscious and all-pervading Brahma alone can be the efficient cause.

Question.—The liberated souls are all powerful, and, combined, they ean create the world. Where is the necessity of the Brahma then ?

Answer.—Are the liberated souls infinitesimal or all-pervading ? If they are infinitesimal they can not have the power to create such a vast universe. If they are innumerable, even then they suffer from limited knowledge. Their consciousness also is limited. Besides, the number of the liberated souls increases at the end of every creation. There is, therefore, the possibility of struggle among them. The question will arise how the work should be distributed among them. Hence the liberated souls, even though countless, can not be the efficient cause of the creation. Besides a liberated soul can not be all-pervasive. Each pervasive, liberated soul can not pervade the remaining liberated souls. Or we will have to suppose that some of such souls are prevasive and the others are gross, because a gross only can be pervaded by a subtle. We will also have to suppose that the liberated souls are the first cause like the Prakriti.

Question.—You have recognized the Prakriti and the space as all-pervading. Is it not so ?

Answer.—Yes, we recognize space as all-pervading, but it is in comparison to the other four elements. The space is subtler than all the remaining elements, and, therefore, pervades them. It is only comparatively pervasive. A created object cannot pervade every thing. Similarly the Prakriti is also recognized as all-pervasive in comparison to its effects, and not in comparison to the Brahma. When compared to the Brahma, the Prakriti is the pervaded and the Brahma is the pervader. In fact, nothing can be all-pervading except the Brahma. What is transformative cannot be the Brahma but only that which is nontransformative, all-pervading and without an end. These attributes apply to the Brahma. Therefore, the liberated souls, infinitely tiny and innumerable, even if combined, cannot create the world. Only the Brahma can cause creation, and it alone can be the efficient cause. The Brahma alone is all-pervading and it is its proximity that is the efficient cause of thetransformation of the Prakriti. We use the word proximity because the Brahma and the Prakriti are essentially different. We use the words pervader and the pervaded because the Brahma is comparatively subtler and vast. Their proximity is eternal.

Realization of the Brahma in Its Third (Subtle) Form

The Cosmic Mahat rajas is produced by the Prakriti. They both are, therefore, related as the effect and cause. It is in the Prakriti that the subtle state of the rajas culminates. Beyond it there is no object or cause. The Prakriti is the prime cause of all creations. An aphorism of the Sankhya says, "The prime cause has no cause, the Prakriti is the final root of every thing and in it every thing culminates.[1] The Prakriti is the cosmic state of the rajas guna. In their causal and effectual relationship the Brahma also must be experienced, It must be perceived how the Brahma pervades the Prakriti and the rajas, and how the Prakriti produces its effects, whether it transforms itself by its own power or depends upon some other power for its movements and if it does depend on some oxternal power, what it is ? "The Upanishad says,[2] "The Prakriti is the Maya and the Lord of Maya is God. The whole universe is full of the parts of the Maya. There is no space where the products of

१. मूले मूला भावाद मूलं मूलम् । १–६६

२. मायांतु प्रकृतिं विद्याद् मायिनंतु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ।। श्वेता. ४–१०

Maya do not exist." The Lord creates the universe out of Maya. The worship of the Lord, the supporter of all is the means of all bliss and happiness. He should, therefore, be realised with all faith and devotion. The Gita says,"O, Arjun, with faith and devotion seek thou the refuge in Him you will obtain by His grace and mercy, perfect quiet and emancipation. God is eternal and free from all pains. He is the abode of salvation. He is changeless, eternal, intellegent, and bliss. Try to obtain him and you will be perpetually free from the worldly cycle of pain and sorrow. The Brahma resides both in the cause and effect. He should, therefore, be perceived there in. It is with the proximity of the Brahma that the Prakriti, as the material cause, produces the rajas. Therefore practise detachment and perceive the Brahma so that you may proceed on the path of salvation.

Are God and the Self Creators ?

The Prakriti is really the means of Bhog and liberation, It is at the root of both of them. As it is pervaded by the Brahma the latter is supposed to be the doer. The self pervades the products of the Prakriti and therefore it is supposed to be the doer. An aphorism of Sankhya Darshan says that it is due to the proximity of the Prakriti to God that the latter is supposed to be the creator.[2] If a pin enters our foot or some other part of the body, it would automatically come out if a magnate is placed close to it. It is because the proximity of the magnate urges the pin to move. Similarly God, being in the proximity of the Prakriti, sets it in motion and is supposed to be the doer. This supposition is based not on the essential nature or the inseparability, it is based on fallacy, Otherwise the Brahma is eternal, pure, intelligent, detached, free and inactive. The Sankhya says[3] that both the Brahma and self are detached but due to their mere proximity to the Prakriti they are supposed to be the doers. In Mahopnishada[4] Sage Ribhu says to Nidagh, "A diamond lying in a mine or a shop does not desire that some one should possess or wear it, but the people of the world

१. तमेवशरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परांशान्ति स्थानं प्राप्स्यसि शाश्वतम् ।। गीता १८—६२

२. तत्संनिधानादधिष्ठातृत्वं, मणिवत् । सा १-९६

३. असंगोऽयं, पुरुशः । सा० १-१५

४. निरिच्छे संस्थिते रत्ने यथा लोकः प्रवर्तते, सत्तामात्रे परेतत्वेतथैवायं जगद् गणः । अतश्चात्मनिकर्तृत्वमकर्तृत्वंचवै मुने । निरीच्छित्वादकर्ताऽसौ कर्ता सन्निधि मात्रतः । ते द्वे ब्रह्मणि, विन्देतकर्तृता कर्तृतामुने यत्रै वैष चमत्कारस्त माश्रित्य स्थिरोभव अ-४

do desire it, either for personal use or for trade. Similarly the Brahma is detached but some people of the world search for it. The Prakriti which is the cause of the whole universe sets to work by its mere proximity. God has no desire because he has no purpose to achieve. Therefore, God is not a doer. However, he is regarded as a doer because of his proximity. Panini says, "The desire of the doer manifests itself in action.[1] When the Brahma has no desire, how can any action be ascribed to him. Therefore, God is not a doer. It is only his proximity to the Prakriti that we are led to think of him as a doer. In fact that which is transformable or changeable can only be the doer. but the Brahma does not change, hence the function of doing cannot be ascribed to him. In a verse of the Mahopnishada the Brahma is supposed to be of two kinds. One that does not act because it is desireless and the other is supposed to act by mere proximity.

In fact the activity is produced in the Prakriti by the proximity of the Brahma to it because the Prakriti is transformable. Due to the presence of the self, the attributes like knowledge etc. are produced in the Chitta and the intellect. In the same manner the presence of the Brahma produces attributes like knowledge etc. in the Prakriti.

We recognise God as entirely inactive and detached. If he is recognised as detached no defect can be ascribed to him but if he is considered as attached it will lead to suppose that he has many defects. The attributes rise in the Prakriti but due to the presence of the Brahma they are ascribed to him.

In such relationship, the Brahma must be perceived in the Rajas because it can be visualized in every thing. It is his pervasiveness which enables us to experience him. He is in every thing in a very subtle form and gives it movement, otherwise the inert objects themselves are incapable of any movement. The inert objects have no consciousness. It is their contact with the intelligence that produces it. If you suppose that knowledge belongs to the intellect itself it will have to be recognised as conscious like the self, which will lead us to absurdity.

Genealogical Form

As the cosmic Mahat rajas has no fourth (genealogical) form, we proceed to the fifth form, that is its usefulness.

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१. कर्त्तुरीप्सिततमं कर्म—

Realization of the Brahma in Its Fifth Form

The rajas is chiefly the means of pleasures of the human beings, Secondarily it supplies pleasures to the other creatures also It is from the rajas that the attributes like attachment etc. arise and it is the attachment which leads both human beings and creatures to enjoyment Similarly, hate is the cause of both joy and sorrow. Hence rajas is dominantly the cause of joy and pain, but combined with Sattva, it becomes the concomitant cause of liberation also. Primarily it is the cause of sorrows and pains. The Gita says, "The result of the rajas is pain and that of tamas is ignorance."[1] Pain and ignoran are the cause of bondage and repeated births and deaths. The cycle does not cease. The Rajas and Tamas keep man occupied in developing demoniac characteristics and prevent tendency towards liberation. The present age is dominated by the rajas which stands in the way of happiness and peace. It makes man restless night and day, craving for comforts and pleasures, which results in pain and grief. The intellect pursuing pleasures is averse to spiritual realization and man is deprived of real peace and happiness. This is the usefulness of the Rajo-guna.

As science is advancing, the difficulties are multiplying. The absence of spiritual knowledge accounts for the presence of troubles. Science can afford happiness if it is accompanied by spiritual knowledge, otherwise science leads to destruction. The history of all the countries is a proof of this statement. The rajo-guna is at the root of all troubles. The rajo-guna can give happiness if there is an equal quantity of sattva with it, Then the world can be converted into heaven. All alone the rajo-guna hurls the mind into griefs and pains and creates many troubles. When it transforms itself and concretises with sattva and tamas its attributes which we have roughly described pass on into its products and supply comforts to individuals. This is the usefulness of the rajoguna for creatures for whose pleasures and liberation it has been produced. It becomes the cause of liberation when it combines with the sattva in greater proportion. The rajo-guna is then only a concomitant cause. Then this world becomes heavenly and leads to salvation. The rajo-guna gives both comforts and release.

Invoke God in the rajo-guná and think that it is His abode. Its chief characteristic is activeness. Imagine that this activeness is due to the presence of the Brahma in it. Then, through Samadhi experience the

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१. रजसस्तु फलं दुःखमज्ञानं तपसः फलम् । गीता १४, १६

intelligence of the Brahma in it. Imagine that the Brahma is distinct from and also one with it. Such wordhip and realization will quieten your intellect because the Brahma is all calm. The Brahma is unshakable. Therefore, your intellect also will become unshakable. The Brahme is intelligence. Hence your intellect will become intelligent. The Brahma is merciful Therefore, your intellect will partake of his mercy. God is beneficent. God! is free. Your intellect will also feel freedom rising in it. God is adorned with many attributes. Your intellect will partake of them. These are the fruits of the worship of and devotion to God. They bring happiness to man. The nearer a Yogi is to God, the higher he would feel. Our intellect is like a mirror. It reflects the objects presented before it. As your contact with the objects of pleasure will increase, it will be impressed by them. Dominated by the rajoguna, the intellect will pursue the worldly objects and will develope aversion to things spiritual, and recede farther and farther from God. It will be governed by rajoguna and tamoguna. Sorrows and pains will arise and make life miserable and sinful. Man should, therefore, follow the path leading to God and seek refuge in Him. The path to God is of happiness and calmness. It gives peace and bliss and takes you where there are no pains and sorrows no fears and anxieties, no jealousies & envies and no pride and canceit. It will give eternal peace and happiness. We have used the expression eternal in connection with liberation or salvation. By it we mean an aeon which is a period of many many years. But we believe that soul takes birth after salvation, because it is a thing obtained and cannot therefore, stay, for eternity. The Sankhya says that a liberated soul does not return but we do not subscribe to it. What is produced cannot be logically eternal. Such eternity the intellect does not admit.

Chapter III

Fifth Curtain

SPHERE OF THE COSMIC MAHAT SATTVA

Realization of the Brahma in Its First (Gross) Form

The sattva guna is not an attribute. It is a substance. It is produced earlier than the Rajoguna and the Tamoguna, in collaboration with which it acts as the material and concomitant cause of the cosmic chitta etc. First it transforms itself with its attributes into the cosmic mind and then into the individual mind. After that it unfolds its attributes. In the Veda it is referred to as the Hiranya-garbha state, which manifests itself first. The following are its attributes which become manifest, after individualization, for the pleasures and liberation of human beings, gods and other creatures.

1. Knowledge	2. Light	3. Unmanifested Light
4. Contentment	5. Happiness	6. Bliss
7. Lightness	8. Calmness	9. Love
10. Joy	11. Changeableness	12. Non-attachment
13. Absence of egoism	14. Simplicity	15. Faith
16. Devotion	17. Self-control	18. Desire for renunciation
19. Affection	20. Humility	21. Detachment
22. Indifference	23. Forgiveness	24. Control of Sense-organs
25. Modesty	26. Kindness	27. Patience
28. Courage	29. Generosity	30. Philanthropy.
31. Desirelessness	32. Religious life	33. Renunciation
34. Affluence	35. Meditation on God	

The first attribute which the Sattva manifests is knowledge which provides to the Yogis and the heavenly beings divine and mundane pleasures. When the sattva preponderates, the heavenly and the worldly pleasures conduce to happiness and human life is peaceful,

right duties are performed, morality, knowledge, detachment and prosperity thrive. The causes and effects of the works of the Prakriti are perceived and the sense of renouncing them developes. The knowledge appears as Prajnaloka. Ritambhara and Pranta Bhumi Prajna lead to the precise comprehension of Prakriti and Purusha. The Gita says:

"The sattvic doer is he who has no attachment, is not egoistic, has patience and courage, and who is equable in success and failure."[1] He devotes his time mostly to meditation on the self or the higher self. He has no love for family, community, country or any creature, and has withdrawn his mind from all kinds of possessions. He is indifferent to the world and has relinquished all desires, and is full of contentment. Such a man is ever busy in putting an end, through Samprajnata Samadhi, to the attachments which are due to association with the Prakriti and are the cause of birth and death. The extinctions of these impressions takes a long time, but it leads to salvation.

Jnana or knowledge.—He who possesses it is not egoistic, does not feel conceit while doing a worldly or other worldly act, does always philanthropic work in a detached manner, gives up all love for his body. He does all noble actions with patience and spiritedness. He utilizes these two virtues for the benefit of others. Success or failure, gain or loss, he is ever equable. His mind and intellect never lose their equipoise. All his actions are done with detachment. These are the attributes of sattva-dominated knowledge which is the means of emancipation.

Prakasha, Light and unmanifested Light.—both are the synonyms of knowledge. Knowledge appears from the Ritambhara and Visohka Jyotishmati in a state where sattva preponderates. It brings light with it and exposes the form of an object clearly. Like fire, it does not burn or destroy but only exposes the forms of objects. This light is lovely and calm. It does not dazzle and is concealed from the physical eye. Then the attribute of contentment appears, which subdues all desires. Contentment is a product of knowledge, and an attribute of the intellect and the chitta. It rises from them. Contentment is called a gatekeeper of liberation. When the chitta and the intellect are influenced by it, the tendencies of tamoguna and rajoguna calm down.

१· मुक्त संगोऽनहंवादी धृत्युत्साह समन्वितः ।
सिद्धसिद्धयोर्निवारः कर्ता सात्विक उच्यते ।। गीता १८–२६

The four gate keepers of Salvation

The Mahopanishad[1] describes the four gate-keepers of salvation, which let only the souls of purified internal organ enter it. They are Shama, Vichara, Santosh ahd Sadhu-Sanga.

Shama or Calm—It is the first gate-keeper. It means the calmness of the mind and intellect. The sense- organs are calmed and their objects are extinguished. Both the mind and the intellect become indiffe-rent to all objects. This is the state of knowledge or sattva-dominated intellect. This gate-keeper does not let in desire, anger etc. It is constantly watchful. It controls all the sense-organs and keeps the chitta and the intellect completely calm.

Vichara or Thought.—It is the second gate-keeper and an attribute of intellect. It does not let the intellect do anything without deliberation. It discriminates between truth and untruth, right and wrong and sin and virtue, and leads a man to rightious actions. Here is an instance in this respect.

Gautam suspected that his wife was not faithful to him and ordered his son to go and sever her head from her body with a sword. He went as ordered, but began to ponder that she had done many kind acts to him and it is sin to kill a woman. He was oscillating between his father's command and mother's love. Sword in hand, he could not decide what to do, when his father, on reconsideration realizing that she was faultless and was deceived by Indra who had approached her disguised as Gautam, rushed to his son Chirkari and saw him with an unsheathed sword in his hand, and said, "You are as thoughtful as your name shows. You pause and ponder before you act. You have done well in not killing her, She is faultless." This instance teaches that nothing should be done without due deliberation. It is the attribute of the intellect or knowledge.

Contentment.—It is the third gate-keeper. The Yoga Darshana says that contentment gives happiness.[2] There is no virtue higher than it. There is no happiness greater than it because it[3] quietens all

१. मोक्ष द्वारे द्वारपालाश्चत्वार: परिकीर्तिता: ।
शमोविचार: सन्तोषश्चतुर्थ: साधुसंगम: । महोपनिषद्, ४–२

२. संतोषादनुत्तम: सुखलाभ: । योगदर्शन २–४२

३. न संतोषात्परं पुण्यं न संतोषात्परं सुखम् ।।

tendencies, desires and efforts. It strengthens knowledge and renunciation and withdraws man from sense-objects. By creating desirelessness it opens the gate of salvation.

Sadhu Sanga or Association of Sages.—It is the fourth gate-keeper. It is extremely difficult to come across persons who have perceived the self and the higher self. Only good luck brings it about. Their contact is like a pilgrimage. By their contact, teachings, blessings and kindness, and by serving them, man is freed from bondages of many lives.[1] They are gods in physical bodies because they have perceived the Brahma. They know themselves. They are like boats and boatsmen who take people across the worldly ocean. For those who desire to cross the worldly ocean and percive God, these high-souled sages are the guides. They give the required light. It is in the form of such great men that god makes himself visible.

Parents give birth. Relatives help. But they strengthen the worldly bondages. The sages on the other hand, break these bondages and release the people. They make this world sweet, beautiful, blissful, peaceful and means of salvation. They make the other world also one of enternal calm and happiness.

Sukha or happiness.—It is experienced in the individual chitta which is the product of the cosmic chitta, the latter being the product of sattva substance. It is a particular state of the transformation of the chitta. During the period of its transformation, joy and sorrow occur in succession. The state of the chitta at the time of enjoying the desired pleasures is the transformation of the chitta. The pleasure felt during the enjoyment of objects of senses is happiness. The joy felt when what is desired is obtained is also happiness.

The Nyaya Darshan says, "Desire, aversion, effort, happiness and sorrow are the characteristics of the Self."[2] They help us to recognize the Self. Here happiness is regarded as the means of the recognizing the Self. All the creatures desire happiness. Hence they act. Both in good and bad, deeds the desire for happiness is there. All physical actions are performed for happiness. Happiness is an attribute, transformation or a state of the chitta. It springs from the exultation in the

१. साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।
तीर्थः फलाति कालेन सद्यः साधु समागमः ॥

२. इच्छा द्वेषप्रयत्न सुखदुःखज्ञानान्यात्मनोलिङ्गम् ।

heart. The memory of having enjoyed desired pleasures also gives happiness. Happiness is the object of no other sense-organ than the chitta. Hence it is an transformation of the chitta. The transformations of the chitta into many attributes continue to take place ceaselessly.

Pleasure and happiness distinguished.

Question. - What is the distinction between pleasure and happiness ?

Answer. - The feeling derived or experienced from the enjoyment of objects by the sense-organs is called pleasure. Happiness comes even without such enjoyment. Happiness is that indescribable state of the chitta when the sense-organs are tired and withdrawn from the objects of pleasure. Happiness is felt also during the sattvic sleep when all activities of the chitta and the sense-organs cease. Even after the sleep a man says, "I experienced happiness during sleep today." The happiness is caused not by any object of pleasure. It is the attribute of the chitta produced during sleep. Happiness is experienced also during the state of Samadhi when all the sense-organs become quiet and inactive. It is also a transformation of the Chitta.

Question— What is the objection if happiness is recognized as the attribute of the self, and pleasure the attribute of the Chitta?

Answer— If happiness did not exist in the self and was produced, then the self, like the Chitta, will have to be considered as transformable because such transformations continue to take place in Chitta. But no such change should occur in the self. The objects having attributes which come and go are changeful. Hence the happiness which manifests itself belongs to the Chitta. It is felt by the Chitta when the latter has no contact at all, with the objects of sense. Where knowledge appears, happiness also may appear. If we recognize happiness as arising in and as an attribute of the self we will land ourselves on difficulty because it is the substance which changes itself into an attribute. Of course, the substance and the attributes are inseparable but the former transforms itself into the latter. Hence the self also, like the Chitta will have to be recognized as transformable because happiness did not exist in it formerly; it evolved afterwards.

Happiness resides in the Chitta alone

Question— If you think that Chitta does not manifest happiness, then what is self ?

Answer— Happiness appears by contact. When the Chitta has no contact with the sense-organs and their objects, then it is in contact with the self, and this contact produces happiness in it. As the self is conscious the Chitta acquires happiness by its contact with the former. It is not created in the self but in the Chitta because the latter is transformable. When it enjoys the objects, pleasure is produced, when it comes in contact with the self, happiness is produced. Hence happiness is a transformation of the Chitta. A question may be asked. If pleasure and happiness are both attributes of the chitta then what are the attributes of the self. The self has nothing to lose or gain. The attributes like happiness and activeness appear in the Chitta by its contact with the self. In the self no attribute makes appearance. The self is changeless and always the same. It lends activity to the chitta. All the attributes appear in chitta by its mere contact with the self. The bondage and release also belong to the chitta because the soul is ever free. The feeling of happiness and sorrow generate from the ignorance of the chitta, and not from any ignorance of the self. The self is never ignorant, hence we cannot say that it has gained knowledge. The Sankhya Darshan says, "The self is attributeless, non-attached. How can we suppose that happiness rises in it ?"[1]

The attributes like knowledge etc. are produced in the chitta by its contact with the conscious self. It is due to the conscious or intelligent power that many attributes appear in the Chitta. The attributes already exist in the Chitta because they descend from its cause but are manifested after its contact with the self. The soul is only the cause of manifestation, and is thus an efficient, not material cause.

We have discussed pleasure and happiness. We will now take up other attributes of the Chitta. They belong to the Sattva guna but they are utilized or enjoyed by the Chitta and intellect. Hence they are described in connection with the enjoyment and liberation of the Chitta. In fact, undergoing transformations, when they reach the Chitta and the intellect, they become the instruments of pleasure and liberation.

Laghutva or lightness.—It means subtlety, purity, cleanliness, lightness, love etc. It is also an attribute of the Chitta.

Priti or Love.—This attribute is very helpful in this world and hereafter. In this world, it is helpful in our behaviour with family, friends, society etc. In the next world it turns into love for God. It

१. निर्गुणत्वमात्मनोऽसंगत्वादि श्रुतेः। सां ६-१०

produces faith, belief and unites family, society, country and the world in one bond. It is beneficial in this world and also in the next. It pacifies the anger of others.

Prasad—It is the joy of the chitta or the intellect.

Nirvikarata—It means absence of any defect in the intellect or the chitta and steadiness and tranquility of intellect. It prepares a Yogi for the Samprajnat and Asamprajnat Samadhis. It is very helpful in the actions of knowledge, and creates equableness.

The tamas and rajas are instruments of pleasure. The sattva helps in gaining liberation, but it is a secondary cause of pleasures also. Without the sattva guna it is impossible to obtain salvation. The Yogis, therefore devote not only many years but many lives in developing or producing it.

Anahankar—It means absence of pride, which is absolutely necessary for a Yogi. He should not be proud of any virtue in him. Faith and devotion nourish a Yogi like a mother. Only a man of faith can acquire knowledge. Faith is, therefore, very essential. It leads to the perception of God. Only a man of faith can be a devotee. Without it the heart is dry. No knowledge germinates in it. There is no inclination to meditate on God. Devotion means worship and meditation. Devotion is used first for God and then for parents. It is essential both for a Yogi and devotee to cultivate the attribute of devotion. Devotion developes sattvik guna and increases knowledge. It takes a man near his teacher and God. Similar are the attributes like control of the mind and the sense organs, desire to renounce wealth, simplicity, humility and love. They adorn Yogis and devotees, purify their hearts and help subdue the sense-organs and control desire, passion, anger, greed and conciet. They open the gate to heaven. Similar are the other attributes like foregiveness, modesty, kindness, patience, benevolence etc. They appear in sattvic intellect and chitta and render great help in obtaining pleasures and liberation. They adorn and purify life and build reputation. With these virtues a Yogi or a devotee enjoys pleasures with detachment and indifference.

The greatness of detachement

The detachment and indifference loosen the bonds of a Yogi or a devotee and extinguish his desires. They cleanse the chitta and the intellect and keep them undisturbed, and strengthen Samprajnat and Asamprajant Samadhis. Only great men obtain knowledge of the self

and the higher self and become worthy of salvation. Their intellect and chitta are detached and indifferent. It is in such a Chitta that higher knowledge comes and becomes the instrument of the knowledge of the self and the higher self. The Upanishad says, "A Brahman, desirous of the knowledge of the Brahma, should thoroughly understand the affairs of this world and examine them, and should see that he has no love for any act or pleasure. When he feels that he has subdued such love, then with faith and respect he should approach, with tokens of devotion, a sage who is a scholar and possesses knowledge of the Brahma.[1]

For the knowledge of the self, renunciation is most essential. The knowledge of the self is very difficult till the wordly and heavenly objects have been completely renounced. Even if the knowledge has been gained, but complete renunciation has not been achieved, salvation is absolutely impossible. Hence a Yogi should strengthen his renunciation and give up love of his body. The Mahopanishad says,"The world represents the culmination of sorrows. How can a man, caught in this whirlpool, be ever happy ?"[2] The wordly pains and sorrows never come to an end. How to cross the wordly sea is a question. As soon as one sorrow is over the next presents itself. One sorrow is followed by another.[3] A man should dwell on this thought and increase his renunciation. Only then an indifference to the world and to one's body will develope. The world and the body are the two bondages which nourish attachment. Hence he who cares for the knowledge of the self should strengthen detachment. He should give up all desires and intentions. His chitta should be calm and unruffled. Great sages and monarchs who once dominated the world are now no more, what to say of ordinary human beings ? The great object for which the human body is meant should be fulfilled in this very life.

The feeling of detachment will eradicate desire which forges the bondages for human beings. Man can break the chains of iron but certainly not the bonds of desire. Sage Ribhu said to Nidagh "Men can

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१. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्,
नास्ति अकृतः कृतेन तद्विज्ञानार्थम् स गुरुमेवाभिगच्छत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् । मुण्डक २–१२

२. संसारएव दुखानां सीमान्त इति कथ्यते ।
तस्मिन् मध्ये पतिते देहे सुखमासाद्यते कथम् । महोपनिषद ६–२३

३. एकस्य दुःखस्य न यावदन्तं गच्छामि पारमिवार्णवस्य ।
तावद्द्वितीयं समुपस्थितं मे, छिद्रेष्वनर्थाः बहुली भवन्ति ।। हितोपदेशः

be released from the bond of ropes but not from the bonds of desires. Hence O, Nidagh ! give up all desires and free yourself.[1]"

Ishwara Pranidhana or Devotion--It consists of devotion to God, constantly to think of Him and worship him and be exclusively devoted to Him and also to gain knowledge about Him. Suppose that the cosmic sattva is God, make it your target and by the subtle eye of concentration fix your mind on sattva which consists of knowledge, and then perceive the Brahma. This substance is the finest and the best method for the realization of the Brahma. It is by the light of the Brahma that the Sattva shines and seems to be instinct with knowledge. Sattva represents the first conscious effect of the Prakriti. It is by the sattva guna that correct knowledge has spread in the world. The sattva was the first to receive the knowledge from the Brahma. It shines by the light of the Brahma. It has obtained the knowledge from the Brahma. It was the chief factor in the creation of the universe with rajas and tamas. It is the chief instrument of pleasure and salvation. A Yogi should, therefore, imagine that the sattva is pervaded by the Brahma. He should worship it and make it the object of supreme realization. From the Brahma the sattva received power which transformed itself into knowledge and became the cause of pleasure and salvation. Any thing dropped into the burning fire acquires its forms. Similarly the Brahma, pervading sattva, has assumed its form, for the benefit of the creatures and for the pleasure and salvation of mankind. Hence it is that this element is characterized by knowledge. A mirror, if clean reflects the face, so the cosmic sattva being purer and cleaner than other objects, reflects the presence of God or facilitates His perception. As God is subtle, the sattva keeps Him inside it and appears to be conscious like the Brahma. A Yogic should, therefore, perceive the Brahma in it through Samprajnat Samadhi.

Realization of the Brahma in Its Second (Essential) Form

The attributes of the sattva guna, already described, are not separate from it. They are only its transforming stages, become manifest one by one, as the cosmic sattva guna, in order to provide pleasures and salvation, transforms itself along with its concomitants. These attributes appear in the Cosmic sattva and then change into

१. रज्जुबद्धा विमुच्यन्ते तृष्णा वद्धान केनचित् ।
तस्मान्निदाध तृष्णां त्यज, सर्वसंकल्पवर्जनात् ।। ६-३६

individual sattva and become the cause of the pleasure and liberation of man. The sattva is ever inseparable from its attributes. Outwardly they may appear separate but essentially they are indentical. The essential nature of the sattva, therefore, consists of the substance plus its attributes. This is called identity or inseparability, in which the Brahma should be perceived. The intelligent urge of the Brahma in this inseparability can be perceived and experienced by a Yogi only after he has had thorough perception of the real nature of the sattva guna by his subtle and Jyotishmati intellect. Or he may think that the form of sattva is the Brahma and worship it. When he has experienced the succession of transformations, he should try to perceive in them the constant, changeless and indescribable factor which is the Brahma. This concious power is interspersed in an undistinguishable manner in the sattva. Essentially the two are different, but the Brahma pervades the sattva and, therefore, they are inseparable. One is intelligent and conscious and the other is inert. One is the pervasive and the other is the pervaded. The sattva is the 29th object in the cosmic elements and also the 29th curtain concealing the Brahma. It is after penetrating the preceding curtains that the Brahma can be perceived. But sattva is such a subtle substance that a Yogi may mistake it for the Brahma. It is subtler than the preceding substances. It seems to be conscious and intelligent. Hence a Yogi is baffled. The Sattva also pervades the universe. The Ritambhara intellect alone can judge that it is not the Brahma.

Deluded Vision

A Yogi who has perceived all other objects and has reached Sattva without the perception of the self and God is likely to be deluded at this stage. But he who has perceived the self, has obtained the key to the still higher stage. He can see the Brahma in all the objects as he has seen the self within himself. Without first perceiving the self, if a Yogi tries to perceive the Brahma, he is likely to mistake every subtle object for the Brahma, because every such object has many transformations. Like the Chitta, the Sattva also undergoes many transformations. One of these transformations which manifests light and knowledge is likely to be mistaken for the Burhma. After some time, when he sees further change in the same object, he realizes that it is not the Brahma, which is changeless and, therefore, different from it. Then the Yogi either proceeds further in his quest of the Brahma or gives up the endeavour out of sheer disappointment. Hence it is necessary for a Yogi to first

perceive his own self. By doing it, he will acquire the means to the realization of the Brahma in no time, though he may perhaps take some time In perceiving the real nature of objects. With his subtle Ritambhara intellect he will penetrate the subtlety of every object and perceive the Brahma. But if without realizing his own self, he tries to realize the Brahma, his way would be very long, and there would always be the fear of delusion. Possibly he may have to pass through many lives before he succeeds, or he may be so disappointed as to relinquish the quest. He has not realized the tiny self and sets to realize the all pervasive Brahma. It is simply ridiculous. It is like admitting a boy who has not acquired the knowledge of an alp'abet to the M. A. class.

For quietening the mind the recitation of the name of God is all right to begin with. Prayer also calms the intellect. These methods are suitable for calming the internal organ. But they are not the proper methods for perceiving the Brahma. After the mind and the intellect have been calmed, there arises the desire for knowing the Self and the overself, for which the method consists of Dhyan, Dharna and Samadhi, and Samprajnat and Asamprajnat Samadhi. This is the beginning of the subject of realizing the self and the overself. We have described the realization of the soul in our book 'The Science of Soul'. In this book we have described all the Cosmic productions, the Prakriti as the material cause, and the allied subject that is the knowledge of the Brahma. Chiefly the three objects, the self, the Prakriti and the Brahma have to be perceived. Their perception leads to salvation. What I have said about them in my two books is based on my personal experience. It will help understand these three objects and lead to salvation in this very life.

The Duty of a Yogi

The Yogi who has a real desire for the knowledge of the self and the Brahma should give up all worldly affairs, become completely detached, seek the society of a teacher who has realized the Self and take to the practice of Yoga. He must consider it the main duty and object of his life. He should be in close touch with his teacher, practise austerities and concentration as directed by him. Control of the mind and the body, desire to renounce wordly objects and to withdraw oneself from every thing are the four methods of beginning the Yoga. They should be constantly practised by the Yogi for obtaining the knowledge of self and the Brahma. He should give up the three desires and practise

Samprajnata Samadhi. He should give up all kinds of desires because they are the cause of bondage. The Mundakopanishad says, "When the desires, luking in the heart of a Yogi, are given up, the mortal becomes immortal and realizes the Brahma."[1] The bonds of his desires which have taken him through many lives and deaths become loose, and the rest, with his mind, re-enter their material cause. The Yogi then becomes immortal and gets salvation. A modern Yogi, however, desires pleasures and salvation simultaneously, but these two cannot go together. We cannot have Yog where there is Bhoga, and if there is no Yog, salvation is impossible. Hence they cannot get either, because the path pursued is not right. In such circumstances detachment cannot be practised and without detachment the mind cannot be steady, and without a steady mind Samadhi is not possible. Without Samadhi the truth cannot be known, and without the knowledge of truth, it is not possible to obtain the knowledge of the self and the over self. Hence all kinds of pleasures will have to be renounced. The pleasures of the many past lives gave no satisfaction and in the present life they have not so far done it, where is then the possibility that in the remaining few years of life they will satisfy us ? The very idea that the pleasures and salvation can go together is basically wrong. The aspirant should, therefore, make salvation the sole aim of his life. Pleasures are endless. Desires for them have been lying in the internal organ since the beginning of time. It will take many lives to fulfil these desires. It is, therefore, a great blunder that Yogis, while practising Yog, collect objects of pleasures also simultaneously. They should devote themselves exclusively to the knowledge of truth and reality. As it is not done, the modern Yogis are not generally successful. The path of Yog is only for him who is desirous of knowing the reality and who has had enough of worldly pleasures. If he still craves for worldly things, let him pursue them, but they will not satisfy him. We see in the practical life that the higher we rise, the further recedes the horizon of desires. He who has got Rs. 100/- wants Rs. 1,000/- and does not feel satisfied even with one crore. Nobody so far has derived real satisfaction from worldly comforts, nor is he likely to do it in future. Man thinks that comforts will make him happy but he is mistaken. He is like the dog who chews a dry bone which makes its teeth bleed, but it thinks that the bone is supplying the blood. The worldly pleasures are like the dry bone. The

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१. यदा सर्वे प्रभुच्यन्ते, कामायेऽस्य हृदि स्थिताः
अथमर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।। मुण्डक—२, ३, १४

true devotee should not be deluded by them. If a real love for God is to be cultivated. He should be made the sole object of life and installed in the temple of the heart and none else should be given a place in it. Having chosen one husband if a woman loves some one else she commits adultery. Similarly a Yogi who, having installed God in his heart, continues to love objects of worldly pleasure, commits philosophical or yogic adultery.

Perception of the Brahma in the internal organ free from worldly pleasures

Question—A house is occupied by several inmates, parents, wife, daughter-in-law etc. Similarly the Chitta also may be occupied by several impressions and also by the desire of knowing God. What harm is there ?

Answer—Union with the Brahma requires privacy, a cell in the heart which non else should enter. Hence for the realization of or union with the Brahma, we require a heart where no desire of pleasure can enter. The Upanishaḍa[1] says, "An individual bound with a rope of desires, goes about doing his work. This tie is the cause of great pain. Release from it gives happiness. A heart free from desires for pleasure, is the only place for union with the Brahma. Only the Yogi whose heart has withdrawn from all sorts of pleasures and whose mind has been calmed can have the delight of union with the Brahma." The Gita[2] confirms it. "A Yogi should cleanse his heart of all sinful feelings and concentrate his mind on the self. Then he will feel his contact with the self and the overself and experience the sweetness of infinite bliss."

The purification of the internal organ is very essential, because both the self and the overself reside in it. They are, however, covered by sins, mental distractions and the dirt of sensual pleasures. Like a diamond concealed under a heap of rubbish, the self and and the overself are covered by the desires of pleasures which gathered during many preceding lives. Pour water into a pot already full of it, The water you pour only goes waste. Similarly a heart full of vices and sins is not a fit place for the perception of the self and the overself. The

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१. वासनातन्तुबद्धोऽयं, लोको विपरिवर्तते ।
सा प्रसिद्धाति दुखाय, सुखायीच्छेदमागता ॥

२. युज्जन्नेषं सदात्मानं योगीविगतकल्मश: ।
सुखेन ब्रह्मसंस्पर्शं, मत्यन्तं सुख मश्नुते ॥ गीता ६–२८

worship, recitation and meditation by such persons bear no fruit. Hence the prime requisite is the purification of the heart. A Yogi should first cleanse his internal organ by the control of his mind and body, and cultivate strong feelings of renunciation, and then seek contact with a great man who has perceived the Brahma. It is not possible to acquire knowledge without the guidance of a teacher, But we are describing the 29th stage of this knowledge for which a Yogi of very high degree is necessary. He must have reached very close to salvation and the Brahma, his desires for pleasures must have been extinguished, and he must have perceived the Brahma in all objects and reached the sphere of Sattva guna.

The Sattva guna is the last object of Supreme knowledge. The The Upnishad says, "Consider that the knowledge is the Brahma, and then worship it." In the various transformations of the Sattva and in its various attributes, the Brahma should be perceived. The attributes also have several subtle forms. In every form the Brahma should be experienced. Jyotishmati Prajna, Ritambhara Prajna, Prant Bhumi Prajna and Dharma Megha Prajna are very subtle states of knowledge. In them alone the true and correct experience of the self and the overself is gained, and the essential nature of the self is determined and the Brahma is rightly perceived. These states, the self and the Brahma are very much alike. These states are like a clear mirror where the Yogi should be very careful. Very likely one of these states may be mistaken for the self or the Brahma. He has to study these states for a long time. Then he obtains a clear sight of the self and the Brahma.

Question—Will the perception of the self and the overself in these states lead to salvation ?

Answer—Even after the perception of the self and the Brahma, complete detachment from the Prakriti and its products will be necessary. So far the Yogi has had just a glimpse of the Brahma, the self and Prakriti. For several lives he has been associated with the objects of the Prakriti to enjoy and to suffer. This association will wear out gradually. Through Asamprajnat Samadhi, he will have to fight repeated battles to drive out the impressions of attachment. When completely destroyed, they will be rendered too powerless to cause rebirth. This is the state of extreme renunciation. Then the self

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१. विज्ञानं ब्रह्मेत्युपासते ।

will be liberated. The Upanishada describes the state of the liberated self thus, "When a Yogi perceives the pure and brilliant light of the Brahma, who is the Purusha, the greatest efficient cause of the universe or its maker, then he becomes purified, all his sins and virtues are washed off and he becomes one with the Brahma, that is sat, chit and ananda, and is emanicipated.[1]

Realization of the Brahma in Its Third Form

The sattva guna and the Prakriti are related as the effect and and cause. Being the cause, the Prakriti represents the climax of subtlety. The Prakriti is the general and the sattva is the particular. The combination of the two is an inseparable substance. In the general and particular state of a substance the Brahma should be perceived. The cause having produced an effect is present in it. Similarly the Brahma is also present in its subtle state. Hence the Yogi should perceive the presence of the Brahma in the substance. It is the consciousness of the Brahma which urges the cause to transform itself into an effect, and it is the Brahma which helps the effect to be reabsorbed into its cause. Without the help of the conscious Brahma neither the cause would change into an effect nor the latter would be retransformed into the cause, just as a car cannot move without a driver or a chariot without a charioteer. The transformations take place due to the proximity of the Brahma. In that phenomenon the Brahma should be perceived. The subtle form of the Sattva is the Prakriti. When a Yogi perceives a cause transforming itself into its effect he acquires the knowledge of the cause and effect and also of the efficient cause. For intance, a man sees a weaver weaving a cloth. There he sees the yarn which is the material cause and also the cloth which is its effect. The weaver who is the efficient cause is clearly visible and the concomitant cause, the handloom is also there. Similarly a Yogi in his Samadhi sees the material cause, the effect and also the efficient cause.

Question—A Yogi wants to perceive the process now, but the gunas and the universe came into existence long, long ago. Please explain.

Answer—The material cause does not go out of existence and continues to produce its effects. The universe has no end and constantly

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१. यदा पश्यः पश्यते रुक्म वर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् :
तदा विद्वान् पुण्य पापे विधूय निरजंन परमं साम्यमुपैति ।। मुण्डक २, २, ३

produces its effects. The yarn should be there. The cloth can be woven at any time. When the Prakriti is there as cause, its effects continue to take place at all times. Many objects are created by the Yogis themselves. The Cosmic sattva produces its effects constantly and the Prakriti is also similarly busy. Hence they both are perceived, and the Brahma which gives them the urge is also realized.

The Prakriti always changes into its effects. Similarly gold is ever present in the ornaments and other objects made of it. It will not go out of existence. Thus the Prakriti is ever present in its products. The proximity of the Brahma causes its transformation.

The Brahma and Prakriti Eternally Related

Question—The Brahma is in contact with the Prakriti. But does the contact cease after the urge has been given and does the Prakriti then move on automatically ?

Answer.—The watch and its winder are local or regional. Hence it is understandable that having wound a watch the winder withdraws. But the Brahma is not limited by space. He is all-pervading. The Prakriti has no space which is devoid of the Brahma. The Prakriti is pervasive and the Brahma is still more pervasive. Their relationship is also eternal. Hence the question of the Brahma withdrawing after the first urge does not arise. The products of the Prakriti stay in its space and the Prakriti stays in the Brahma. The products of the Prakriti are not separate from it. The Brahma is present both in the cause and the effect. Both receive movement from its intelligence.

Question.—An automatic watch requires no winding. Why cannot the Prakriti move automatically in a similar manner ?

Answer:—The automatic watch has a creator and, sometimes, it require tilting. This tilting itself is the cause of its continued movement. Unlike the watch, the Prakriti has no creator, but it requires a mover, and the Brahma is its mover. Their relation being eternal, the Prakriti is perpetually moving.

The Prakriti is the material cause of the cosmic sattva. The subtle state of the Prakriti changes into the sattva. The Brahma is present both in the subtle cause and the effect, and in both these states he should be perceived.

The genological Form

The Cosmic sattva has no fourth or genealogical form. Hence we proceed to its fifth form, the usefulness.

Realization of the Brahma in Its Fifth (usefulness) Form

The sattva transforms itself with all its attributes and becomes the means of pleasures and salvation of all creatures. It is chiefly responsible for the rise of knowledge in the internal organs of the individuals. Its concomitants are rajoguna and tamoguna. It dominates the hearts of the Yogis and facilitates salvation. It is chiefly helpful to the souls in heaven. The tamas and rajas are also present there as secondary factors. In the state of Samadhi also, it is chiefly helpful in realizing the self with its attributes. It is its main usefulness. The Gita says, "O sinless and pure-hearted Arjuna, the sattva is pure and clean and it is light and knowledge. It binds a Yogic with happiness and knowledge. It does not, of course, bind as the tamas and the rajas do, but bind it does, though its ties are silken and soft, yet after all they are ties. Though the knowledge springing from sattva is the cause of bondage, it is also the cause of release when it rises from Ritambhara Prajna and Dharma Megha Samadhi. This is its usefulness.

A Yogi has to be detached from the attributes causing pleasures and liberation. In fact, the Prakriti with its attributes produces all objects. The Jiva, out of egoism. thinks itself to be the doer and sufferer. When its delusion disappears, it realizes that it is pure, intelligent and eternal. The delusion is dispelled by the Vedas, Upanishads, and learned teachers. The Upanishad says, "Oh dear Nidagh, go on renouncing all the visible objects. What will survive is the self. Unless you renounce everything you cannot perceive the reality. Hence, do give up everything. For the sake of the self and salvation even the entire world may be renounced. Immerse yourself in what survives after this renunciation".

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१. तत्र सत्वं निर्मलत्वात् प्रकाशक मनामयम् ।
सुखसंगेन बध्नाति, ज्ञानसंगेनचानध ॥ गीता १४-६

२. यावद्यावन्मुनिश्रेष्ठ स्वयं संत्यज्यतेऽखिलम् । तावत्तावत् परालोकः परमात्मैवाशिष्यते ॥
यावत्सर्वं न संत्यक्तं तावदात्मानलभ्यते । सर्ववस्तु परित्यागे शेषात्मेति कथ्यते ॥
आत्मावलोकनार्थंतु तस्मात् सर्वं परित्यजेत् ।
सर्वं संत्यत्य दूरेण यच्छिष्टं तन्मयो भव ॥ अन्नपूर्णोय निषद् १-४४-६

The Upanishad advises to give up everything worldly so that the self and the Brahma, the two highest objects in this world and the next, may be perceived, but man is so ignorant and deluded that he ignores diamonds and pursues the quest of glass pieces. He is conscious of his wrong quest but does not desist.

None is completely happy

Every man suffers from this trouble or that, but he desires to live on the troubled life for ever. Great millionares are there but they all suffer either from some bodily or mental trouble. Sage Vyas says, "The lord of gods is not happy. great monarchs are not happy. He alone is happy who after having renounced everything is engaged in loneliness and meditation of the soul."

In 1918 when I was staying in Kashmir, I met Maharaja Pratap Singhji just to know if he was happy in all respects. But he told me that he felt distressed on two points. First that he was not blessed with a son and, therefore, could not repay the debt to his father. Secondly that his successor Prince Hari Singh would not succeed in conducting the administration of his state successfully. These two anxieties, he said, were eating into his vitals.

The scriptures have suggested a very good remedy for these troubles. For a man bitten by the snake of worldliness the only medicine is that he should perpetually think of God. It removes all sins and sorrows. It is the only path he should pursue.[2]

When Prahlad was being tested for his devotion to God, his aunt said to him, "O dear child, there is no fear for them who constantly recite the name of God, which is the sovereign remedy of all troubles. It puts an end to all sorrows. Look how the fire is dying down and becoming cool like water near my body. This is the result or fruit of sincere devotion to God."

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१. नचेन्द्रस्य सुखं किं चिन्न सुखं चकवर्तिनः ।
सुख मस्ति विरक्तत्य पुनरेकान्त जीविनः ।।

२. संसार सर्पदष्टानामेकमेव सुभेषजम् ।
सर्वदा सर्वकालेषु सर्वत्र हरिचिन्तनम् ।।

३. राग नाम जपतां कुतो भयम्
सर्वतापशमनैकभेषजम् ।।
पश्य तात मम गात्र संनिधौ
पावकोऽपि सलिलायते ध्रुवम् ।।

Man is busy night and day accumulating worldly objects. Better than it is the recitation of the name of God. At least during the time of recitation his thoughts will not dwell on the objects of senses, and desires not likely to be full-filled will not be kindled, and he will not build castles in the air. Man knows that his body is perishable and none lives for ever in this world, but he is ever busy to make his body deathless. He wastes his valuable time in futile pursuits. Shrimad Bhagwata says, "Your body, full of countless joints, is decaying. It is changeful and bound to fall,why do you bother to use medicines. Take the tonic of reciting Krishna's name."[1]

Eight kinds of Sattvic feelings in a devotee

When a Yogi is exclusively devoted to God, the Sattva reigns in him and due to it eight kinds of feelings arise.

1. Stambha or Rigidity:—When a devotee concentrates on God his body becomes rigid and does not move and feels no sensation of any kind. He is not conscious of any thing. In a way he is in the state of Shunya Samadhi. This state lasts for several hours and sometimes even for days.

2. Kampa or Trembling:—Sometimes the body quivers and oscillates. It is due to the delight caused by devotion and continues for hours. An aspirant feels joy in this quivering.

3. Sveda or Perspration:—The body begins to perspire and continues doing it for some time. It is due to love of or separation from God.

4. Ashru or Tears:—During prayer or Samadhi when delight is experienced or self-condemnation is felt, the eyes shed tears in delight or sorrow. The tears of delight are cool and those of sorrow warm.

Dry Renunciation

The feeling of renunciation made me so hard that for 20 or 25 years, I did not weep. Whenever I saw a man or a woman, weeping I used to think that he or she was a fool. I even fancied that they wept without any reason. My feelings towards children was different

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१. इदं शरीरं शतसन्धिजर्जरं पतत्यवश्यं परिणाम पेशलम्
किमौषधैः क्लिश्यसि मूढ दुर्मते निरामयं कृष्णरसायनं पिब ।। भागवत ७

because this is there habit. I never wept while praying to God. I was purely a rationalist and wanted to perceive God through knowledge. Pain or sorrow did not make me weep. I did not love anybody so much that his separation would bring tears. I never visited any Cinema, theatre, dance or musical entertainment for 20 or 25 years. No opportunity came that would make me weep. Once on the occasion of Holi I went to Brindavan where I had planned to stay for a month, I stayed in the house of Lala Devidasji of Amritsar near the temple of Bihariji. In that house a Sadhu used to reside. I used to cook my own food. That was the time of Krishna lila there. Small children used to act as Krishna and Radha, and staged the child life of Krishna. This was accompanied by dance, music and songs. Now Manu has prohibited dance, music and song for a Brahmachari. With me was Lala Mool Raj Kapoor also. The Sadhu used to invite me daily to the place and I declined daily. But the Sadhu had great love for me. One day he much insisted and said "I shall not take food till you accompany me to the Lila", and he fasted for tree days, Lala Mool Raj said" You have come here for prayers and meditation. For tree days this Sadhu has been fasting. If you are equally obstinate he is likely to starve himself to death. Then you will incur sin. I tried to persuade him to give up his fast but he said "I do not mind if I die, I shall not take food unless this Brahmachari goes to witness the Lila atleast once." Mool Raj again said, "What will you loose ? You are a learned man. Why are you unnecessarily obstinate. There they have religious dance and song and they are all children of the age of between I0 and 15. No dancing girl participates in the play. Do come to-day. They will stage dialogue between Udhava and the Gopis. It will confirm or strengthen your renunciation. Udhava will deliver Krishna's message of knowledge to the Gopis. In these Lilas there is no act higher than this. It is about knowledge renunciation and devotion, It is the best play.

In the evening I got ready to accompany him. The play generally takes three or four hours. We went to the residence of Hari Baba and Udaya Swami to witness the plays. The children were well trained and suitably dressed. They started the play in a nice and entertaining manner. After renouncing home it was the first occasion for me to witness such a play. The dialogue commenced. Udhava began to preach detachment to the Gopis. The boy Gopis said that devotion was every thing and began to weep. This made the audience weep bitterly. For half an hour the whole audience was sheding tears. I looked round and

saw that there were hardly a few persons like me who were not weeping. For a few minutes I contiuned to watch and thought that the people were chiken hearted. When half an hour was gone I found that there were few hard-hearted persons like me. All began to weep bitterly. The sight melted my heart and I experienced that the devotees were weeping because they were overwhelmed with love. The Gopis were acting true love towards God. I felt that I was a hard hearted man. God is an object not only of knowledge but also of faith and devotion. The dry knowledge is likely to mislead a man to atheism. Hence knowledge should always be accompanied by faith, devotion and love. Thus, I began to argue and reason within myself and I felt that those whom I regarded as fools were more devoted to God, and to meet him they were experiencing such a great anxiety, sorrow and pain. Their God may be physical and mine formless, flawless and all pervading, but their love for God is truer and more sincerer. These thoughts seized me and melted my heart and my hair were on end. I began to perspire. My cheeks were wet. Then I locked about and said to my self " What the people might be thinking of me. I am a Yogi and yet weeping." But now it was not possible for me to exercise any control on me. I could not stop tears in spite of all my efforts. I was a changed man. I felt as if God was coming down like rains. I began to shed profuse tears and my handkerchief was wet. All round me the people were weeping bitterly and nobody, therefore, might have seen me weeping. I never wept like this, I was unable to control myself. I felt as if God had come very close to me. For two hours the tears continued to fall. I wiped my tears but they would not stop. It continued till the play lasted and when we returned, the Sadhu smilingly said, "God was particularly kind to you though you are so hard hearted, you melted like a candle. Now your knowledge has become sentimental. Lord Krishna has come in his spiritual body and done you great grace." Then I purchased food for the Sadhu. I was feeling deeply grateful to him.

For one month I stayed in Brindaban. Hardly a day passed when I did not witness a play. It is city of devotees as the Himalayas are the land of Yogis.

These are the transformations of the intellect and the chitta, which cause and rouse such feelings. For one month I felt as if Lord Krishna in his subtle body was visible every where and as if the whole space was illumined by the bright figures of the Lord. My detachment

had become very acute. I had lost appetite. Whenever I heard any talk about God or read any book of devotion or witnessed and episode of love, my eyes were full of tears. After my visit to Brindavan my knowledge and renunciation ceased to be dry.

5. Swarabhang or Broken Voice: – When a devotee feels the intensity of faith, devotion and love, then he can not sing, or recite the name of God properly. His voice becomes broken. Therefore, it is not clear.

6. Vaivarnya or Loss of Complexuion:—After the above feeling the devotee feels a bit morose. His face becomes pale and his appearance changes a bit and loses its complexion. It happens also after Yogic practice.

7. Pulaka or Thrill:—Every hair of the body stands on end. This happens during devotion, recitation and meditation.

8. Pralaya or Ecstacy:—While reciting or hearing the name of Lord, a man feels overwhelmed and becomes unconscious, as it were, even of his own boby. He is not conscious of an injury.

This is the state of pralaya. These are the eight kinds of sattvic feelings which occur in the devotees.

I got several chances of staying at Navadvipa in Bengal. There are several asrams, where recitations are held. Several hundreds of ladies carry on the recitation. I witnessed in them, every day the sattvic feelings which were the evidences of exclusive faith, devotion and love for God. The Upanishadas says, "O Hiranyagarbha, God can be searched through feelings of love and devotion alone."[1]

Imagine that the Virat, Hiranyagrabha and the Prakriti are the three bodies of the Brahma in which he dwels. There worship, perceive and realize Him. These three are the only means to reach the Brahma. There is no other means. Concentrate on the entire universe. The Brahma has no body, but we have to imagine that he has one, and in that realize Him. He is the pervasive and all the objects are pervaded. This is the only way to experience Him. A devotee cries, "O Govind lend me the support of thy hand. Immersed in sensual pleasures, I

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१. भक्ति गम्यं परं तत्व मन्तर्लीनिनचेतसा ।
भावनामात्र मेव कारणं पद्मसंभव ।।

have fallen in the deep dark well of worldliness. I have to suffer the fruits of my previous deeds. I bow to thee from the bottom of my heart through words. While living in this body let me be entitled to emanicipation."[1]

While describing the sattva guna, we have said it is the means of pleasure and liberation. In this connection we have described the Brahma at length. Of all the objects the sattva guna is the chief means of the knowledge of the Brahma. It is the treasure of knowledge and helps in this life and the life beyond. It delivers the Jiva from bondage and brings him deliverance. This is its usefulness.

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१. संसारकूपे पतितो ह्यगाधे, मोहान्धपूर्णे विषयातिसक्तः
करावलम्बं मम देहिनाथ, गोविन्द दामोदर माधवेति

Chapter IV

The Fourth Curtain

SPHERÉ OF THE COSMIC TIME

Realization of the Brahma in Its First (Gross) Form

The authors of the Nyaya Vaishishika etc. regard time as eternal, but according to the Sankhya-Yoga Philosophy only three objects are eternal. The Sankhya says, "Any thingh other than the Prakriti and the Purush are not eternal."[1] Here the world 'Purush' denotes both the self and the Brahma. In fact, the Prakriti, the Purusha and the Brahma are the only eternal objects. Of these the Prakriti is transformable and the self and the Brahma are not. Hence the time has to be recognized as the product of the Prakriti. It comes into existence with all its attributes.

The attributes of time are—Truti, lava, bodha, nimesha, kshana, kastha, laghu, ghari, muhurta, prahar, day, week, fortnight, month, season, ayana, year, yuga, manvantara, kalpa, paranta kala.

The first transformation of time is truti.

2 Paramanu	=	1 Anu
3 Anus	=	1 trasrenu

The trasrenus are tiny particles seen floating in the sun-rays. Chatasrenu and Pancharenu also belong to the same category. They are too light to fall on the ground. They continue to float in space. The time taken by the sun light to cross a trasrenu is called truti. The time is measured with reference to the sun which makes the day and night.

3 Trutis	=	1 Bodha
3 Bodhas	=	1 Lava
3 Lavas	=	1 Nimesha
3 Nimeshas	=	1 Kshana
5 Kshanas	=	1 Kashtha
15 Kasthas	=	1 Laghu
15 Laghus	=	1 Ghari

१, प्रकृति पुरुषयोरन्यत् सर्वमनित्यम् । सांख्य ५–७२

2 gharis	=	1 Muhurta
4 Muhurtas	=	1 Prahara
8 Praharas	=	1 day and night
7 days	=	1 week
2 weeks or 15 days	=	1 fortnight
2 fortnights	=	1 month
2 months	=	1 Ritu (season)
3 Ritus	=	1 Ayana
2 Ayanas	=	1 Year or gods' night and day

When the Sun is in the southern ayana it is the devat night and when it is in the northern ayana it is the devat day.

360 devata days	—	1 Devat year
4000 ,, years	=	1 Sata-yuga
3000 ,, ,,	=	1 Treta ,,
2000 ,, ,,	=	1 Dwapura yuga
1000 ,, ,,	=	1 Kaliyuga

One Yuga is not immediately followed by the other. There is an interval between every two yugas. There are intervals of 800, 600, 400 and 200 devat years after Sata, Treta, Dwapura and Kali respectively. The four yugas make a chaturyugi which consists of 12000 devat years or 432000 human years. 71 chaturyugis are equal to Manvantara.

After every manvantara, the manus and the seven rishis change and the new manus etc. appear. 14 Manvantaras=1 day of the Brahma. His night also is equally long. During his day he creates the universe and during his night he reabsorbs it. 360 Brahma's days=1 Brahma year. Brahma lives for 100 such years. The three worlds come to an end after every Kalpa. But after the completion of Brahma's life the universe consisting of 14 Bhuvanas comes to an end. It is called Maha Pralaya. Then the Brahma, along with all the creatures, merges into the all-pervading Brahm. After that a new Brahma and new universe come into existence. Like this universe of fourteen Bhuvanas, there are innumerable universes.

Determination of Age by the time

The Time indicates the age of a man and regulates his actions. It denotes past, present and future. It facilitates pleasures. When man feels that his life is passing, he feels inclined to renounce worldly

objects and thus time is helpful in obtaining salvation. Thus time is immensely beneficial for hnmanity.

The Time ends a man's life in a moment and thus demonstrates its transitoriness, but man does not even then take the warning. Suppose the span of human life is one hundred years. He sleeps at least 6 hours a day. Thus 25 years pass in-sleep. His boyhood also is mostly full of ignorance and after 80 or 85 he begins to decay and becomes incapable of any substantial work. Thus about 35 or 40 years of boyhood and old age go waste. The remaining 30 or 35 years pass in begetting, nourishing, educating and supporing the progeny, and enjoying pleasures.

This programme of life is made in view of time. In a life of one hundred years there was thus hardly any time to think of the self, or the Brahma or even as to who we are, whence we have come, where we have to go, what is to happen after death, we are to be reborn or not, what the aim of life is, what are we doing, if what we have done was the aim of life ? If so, why have we missed it ? Was it the chief or the secondary aim ? There can be many such questions regarding human life. Life is being eaten away every day by time and it will end one day. Man, be careful even now. Your life has been like that of an animal. You have done nothing to distinguish you from an animal. Such ignorant and pleasant life you might have led in your previous existences. If pleasures did not then satisfy you, what do you expect in this life ? If the way you are leading your life gives you satisfaction, it is all right. Neither you have any complaint to make nor we. If you are not satisfied, then you are not pursuing the right course. Choose your path with care now, so that you may get real happiness and peace. The right path is that which will lead you to the fulfilment of your life's aim and the cognizance of your real nature, and the realization of the Brahma who has created the universe for our pleasure and release.

Salvation--There is neither joy nor sorrow, nor old age, neither loss or gain, neither birth nor death, neither grief nor anxiety nor happiness, there is neither attachment nor aversion nor any feeling of pain. Neither ignorance nor love nor fear nor desire exists there. Neither is there anything to be acquired, nor is there any desire for anything. Such is the place to be reached by following the path of virtue and righteousness. The Upanishada says, "In heaven there is no

fear of any kind, neither old age, there is neither thirst, nor hunger. Free from all grief one enjoys happiness there."[1]

Time. as cause, is eternal and as effect non-eternal. It indicates the span of life of all creatures and does great good to them. As time and the Brahma are inter-related, the former is an object of worship and knowledge. In it the Brahma should be perceived. The Brahma pervaded it in the past, pervades it at present and shall pervade it in future, and gives it urge to transform itself. But while the time moves the Brahma does not move. The ignorant, while seeing the object moving, wrongly think that the Brahma is moving. The Veda, therefore, says "To the ignorant the Brahma seems to be moving, but for the learned he is steady, inactive, and motionless."[2] A Yogi should imagine that the Brahma is in the time and thus make it the object of his realization. In every transformation of the time, Brahma should be perceived by a Yogi so that He is seen subsisting in every object and in the same form. The Sakhya teachers do not recognize time as an independent object but as an attribute of the Prakriti. But it is not an attribute. It is an object and a product of the Prakriti.

Realization of Brahma in Its Second (Cosmic) Form

When the time transforms itself it carries with it its attributes which have been roughly described. These attributes are related to the time as properties to their substance. Like the teachers of Nyaya, we do not recognize the attributes as separate from their substance. We recognize the two as inseparable. When transformed, time reaches the next state. This we call the Swarup Sambandha. The author of the Shankhya[3] includes the time and direction in the space but we recognize them as products of the Prakriti. They are neither in the space nor are they the attributes of the Prakriti. When the space tanmatra transforms itself into the gross, the time and direction are absolutly necessary for Ahankara and Mahat. It, therefore, proves that time and directions had already come into existance. They are, therefore, the earliest products of the Prakriti. After Pralaya when a movement commences in the Prakriti it requires space for expansion. Therefore

१. स्वर्ग लोके न भयं किंचनास्ति, न तत्र त्वं न जरया विभेति
उभेतीत्वशिनाया पिपासे, शोकातिगो मोदते स्वर्गलोकः ॥ क ६, १, १२

२. तदेजति तन्नै जति ॥ ईशोपनिषत्—

३. दिक्कालावाकाशादिभ्यः । सांख्य

the space is produced first of all. Then it moves, and the sile to which it moves becomes direction which is thus the second product of the Prakriti. When it moves the time as substance comes into being. These three objects come into existence as the Prakriti begins to move. If the teachers of the Shankhya and other philosophies have not described the production of direction and time, it does not mean that these objects were not produced. The Nyaya recognises direction, time and space as eternal. The Shankhya recognises the production of space but it does not mention the creation of time and direction. Hence befere the sattva, rajas and tamas come into being, the space, time and direction were already there, because the three gunas required them. These three are objects not attributes.

We are describing the second stage of time. In the transformed state of time and its attributes, the pervasiveness of the Brahma should be realised and it should be seen how inside the Brahma, the time is transforming itself and then how the attributes or properties make their appearance.

Realization of the Brahma in Its Third (Subtle) Form

The material cause of the time is the Prakriti. It is its subtle state. The Prakriti is the general and time the particular. The two constitute inseparability. We may designate it as subtle state of the time.

In this subtle state of cause and effect the knowledge of the Brahma should be acquired. The Brahma is worshipable by all, and the support of the Universe. If you know it, you know every thing because it pervades every thing. To understand the subtlety of the Brahma you have to cross all the objects. Hence the Brahma is to be experienced in the subtlety of the time.

Difference between time and death

Question – When some body dies we say his time has come. Does it mean the same time ?

Answer—The river of life flows from birth to death and our individual life is measured in terms of years, months and days and comes to an end when a man dies. What is created has to perish. Hence a creature has an end. By creature we mean the body in which the self resides. The body has to perish because it was produced. The ignorant associate the self with the creation and destruction of the

body, but we mean the physical body which alone dies. When it becomes useless to enjoy any pleasure, it comes to an end. When we say a man's time has come it means death. Then the self residing in the body leaves it.

Man clearly sees that every moment the life is becoming shorter and shorter and the day of the separation of the body and the self is drawing nearer. As death may come any moment, we should hasten to fulfill the object of our life. The world will endure but the individual would not. We should try to achieve our aim, while we enjoy health and the strength of sense organs has not decayed and death has not knocked at out door. The aim of life should be salvation or liberation. Bharatari-hari says, "In fact it is not the time which is passing away. It is we who are passing away."[1]

Hence, in the subtlety of the cosmic time the subtlety of the Brahma must be experienced. This must be done when time is transforming itself. After transformation it becomes too vast. Hence the Brahma must be perceived while time is in its causal state.

Measurement of Sun's movement by time

Question—The days, nights, months and years can be determined by (the movement of) the sun. Why is it necessary to recognize the time as different from it ?

Answer—It is the time which measures the movement of the Sun, as also the duration of the night and day. It also shows the life of an object. Before the creation of the Sun, it was the time which showed how long it took for the earlier objects to form. Agni is earlier or older than the Sun. During that period the time was there. In the night there is no sun but there is the time showing hours, minutes etc. Hence the sun is not the determinitive of time. The time is a separate object which shows the duration of the sun light. Therefore it is necessary to recognize the time as a separate object. It is also necessary to experience the Brahma in it.

Genealogical Form :—Time has no fourth or the genealogical form. We, therefore, pass on to its fifth form.

Realization of the Brahma in Its Fifth (Usefulness) Form

The usefulness of time is a great factor in human life. It indicates childhood, boyhood, youth and old age. It keeps a man always

१. कालोन यातो वयमेव याता ।

watchful and makes him think how many years and months and days of his life have passed away. It helps man to plan his work, and to understand what has been done and what remains to be done. A man inclined to be detached observes what part of life has passed away. The idea of time helps him in strengthening renunciation. A man should acquire the knowledge of the self and the Brahma before his life comes to an end, Bharatrihari says, "Engage yourself in the quest of the knowledge of the self and overself while your body is healthy and not diseased, and old age is yet far, while you are yet strong and have not started decaying and death has not come. It is not wise to dig a well for water when the house is already on fire. If you do, you will have to regret ?"

This is the warning which the time is giving. It indicates the real aim of human life. Man is like the bee which, as evening comes and lotus flower closes, is caught in it. Rather than cut its way out, it says to itself, "The night will pass away and the fine morning will smile." While the poor bee is thus musing, an elephant comes and swallows the whole flower.[2]

Similar is the state of the man, sunk in sensual pleasures. One day the death will come and devour him. Who knows when he will have the chance of beeing reborn as a man; But what is gone is gone. It is no use crying over the spilt milk. Now think of tomorrow. Be careful and fulfil the real aim of life. Try to understand yourself. Then alone you will know how useful time is.

Time is helpful in evey phase of human life. Man makes his short and long programme with the help of time. He plans his daily work and sets apart certain time for prayer, meditation and worship.

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१. यावत्स्वस्थ मिदं शरीर मरुजं याव जरादूरतो
यावच्चेन्द्रियशक्तिर प्रतिहता, यावत्क्षयोनायुषः ।
श्रात्मश्रेयसि तावदेव विदुषा कार्यं प्रयत्नो महान्
संदीप्ते भवनेनु कूपखननं, प्रत्युद्यमः की दृशः ।। वैराग्य शतक

२. रात्रिगर्मष्यति भविष्यति सुप्रभातम्
भास्वानुदेष्यति हसिष्यति पंकजश्रीः ।।
इत्थं विचन्तयति कोशगते द्विरेफे
हा हन्त हन्त नलिनीं गज उज्जहार ।।

To study the subtlety of time imagine a particle smaller than the smallest lying inactive in a place. Then some efficient cause makes it move from one place to the other. The duration of its movement is time and the way of its movement is direction and the place it will move in is space.

A Yogi should concentrate on the space and try to understand the subtlety of time in the movement of the particle and perceive the subtlety of the Brahma in it. The second way is that the Yogi should try to penetrate with his Yogic eye the subtle state of the Prakriti. He will perceive with the help of his Ritambhara intellect the subtlest state of the Prakriti with which the Brahma is associated. It is the Brahma which is stirring the Prakriti to action. The duration of the movement of the Prakriti is the cause of the time. The Yogi should try to perceive and realize the Brahma pervading the movement. He will understand the objects as well the Brahma in this subtle process. Thus the time is useful as the means of perceiving the Brahma.

Chapter V

The Thrid Curtain

SPHERE OF THE COSMIC DIRECTION

Realization of the Brahma in Its First (Gross) Form

Direction is really one. East, West, North, South, and the four corners each between two of them, and above and below are the ten attributes of direction. These have been determined with reference to the sun. Face the rising sun. It is the east. And at your back is the west. Your right hand points to the south and the left to the north. Below the feet is the 'Adhas' and above the head the 'Urdhva' directions. The corners are north-east, south-east, south-west and south-east.

These are the ten attributes of the direction, but they existed even when the Sun had not been created. The directions were then determined with regard to other objects. With the proximity of the Brahma when the Prakriti begins its first movement, then the diretion towards which it moves manifests itself. The direction, thus being a product of the Prakriti, is a substance, and being a creation, it is non-eternal. Later on when Prakriti undergoes further manifestations, the direction also undergoes changes, and becomes east, west etc.

Question:—When the direction is produced, does the Prakriti move in one direction only or every where ?

Answer— The cause of the Prakiti's manifestation is the Brahma which does not occupy a particular region. It is all-pervasive. The Prakriti therefore, moves in all directions.

The attributes of the direction like east, west etc. come into existence not with reference to the Sun. At the beginning of the creation, directions also come into existence and all its attributes also become manifest and are used with reference to the objects produced earlier than the Sun.

Question—Why do you not recognize the direction as the earlier creation than space ?

Answer—When the Prakriti manifests into objects the first requisite is the space for its expansion and contraction. Hence space should be recognized as its first and the direction its later creation It is the direction which shows the side towards which the movement takes place.

Two Kinds of Space

Question—Space is regarded as the product of the space tanmatras. Why do you think that space is the earliest product ?

Answer—The space as product of the tanmatras is the gross space. Here we are referring to the subtle space. Even earlier than the tanmatras the objects like the Ahankara and the Mahat are manifested. They require space. Hence the space is the earliest product of the Prakriti.

Question—If the Cosmic or the subtle space can serve the purpose of all the objects, what is the necessity of the gross space ?

Answer—In fact the subtle space accompanies the transformation of all subtle objects in order to provide them space. Its transformation culminates when it reaches the stage of the gross objects. The time and direction also transform themselves along with it. They also cease to change further after they have reached the gross objects.

The direction is helpful to man in all his activities. On its basis we acquire knowledge of all the objects and lands. Without it there would be confusion. It indicates the location of all things. Suppose a man lost in a dense forest in a dark, starless night. He cannot reach his home without any knowledge of direction. Hence the knowledge of direction is absolutely essential in our daily activities. The direction like the space is a subtle object. The space is visible every where. Similarly the direction is also visible. Go to any part of the world and the direction is there.

Imagine that the Brahma pervades the direction. God is, of course, every where but He must be imagined to be occupying the direction so that He becomes an object of worship; because it is only in some object that we can perceive Him. If we try to perceive Him apart from all objects, He would not become an object of our perception.

Realization of the Brahma in Its Second (subtle) Form

The ten attributes of the direction in its gross form are related to it as attributes to a subsistance. This relationship is called inseparability. We may also term it as identity. The only thing we have to realise is how direction manifests in its attributes.

Question—If there were no sun how could a man know a direction ?

Answer—Man comes into existence after the creation of the sun, moon and the constellations. The different directions are determined by man with reference to the sun. Though the direction was already there, those who made use of it were created later on. In every solar system sun is created much earlier than man. We can not do without the sun. It gives us light and all the creatures act with the help of it. Hence the question of the non-existence of the sun does not arise.

Question—Is there the light of the sun even in heaven ?

Answer—In this universe there are innumerable suns. Hence every region gets the light of a sun. If heaven is beyond the orbit of the sun, then it is a different matter. Of course, in some countries the nights and days are shorter and in others longer.

Question—The subtle bodies are created before the birth of the sun. How could these beings carry on in the absence of the sun ?

Answer—The heavenly beings have heavenly bodies. Their eyes are also heavenly, and do not, therefore, require the light of the sun. Their divine eyes can see without the sun, as a Yogi in a Samadhi can, with his subtle eyes, see objects at large distances.

The light of the sun is necessary for the gross bodies. The liberated souls do not require it. The gross bodies are created out of the gross elements and the sun also has been created in similar manner. The subtle bodied selves reside in the region of the five tanmatras, and the light of the form tanmatra must be there.

In the direction and its attributes, the Yogi in his Samadhi should perceive the Brahma, which pervades the subtlest state of objects in their casual and effectual forms.

Realization of the Brahma in Its Third (subtle) Form :

The subtle form of the direction is the Prakriti which has produced it. The subtle state of a result ends in its cause. The combination of the general (cause) and the particular is called inseparability.

In the subtle state of the cause and the effect the Brahma should be experienced. Know how the effect is produced by the cause, and what change takes place in the transforming state. A Yogi should penetrate the Prakriti through Prantabhumi Prajna, and see how it is undergoing transformation, and producing the direction and how the change starts due to the proximity of the Brahma. Thus direction, the Brahma and the Prakriti should be perceived.

Question—Why is it that the direction is not visible like the sun, water, earth and fire ?

Answer:— An ordinary man cannot see even the mind. But the mind is taken to exist. Similarly direction is also subtle and perceptible only to the Yogis. Even the space is not visible. We infer its existence from the sound. The direction is not visible but from its attributes like east, west etc., we infer that it exists. We see the earth and infer that it has a creator, who, though not visible to sense-organs, can be perceived by the mind and the intellect. Anxiety, sorrow or joy are not seen by the organs of action but they are experienced by the mind and intellect. The objects which are beyond the sense-organs are the subjects of the internal organ. Such objects are of two kinds:

1. Those which cannot be visualized by the gross organs but can be perceived by the subtle organs. They are mind and intellect.

2. Those which cannot be perceived even by the subtle organs, but are perceived by the intellect and the mind. They are the self and the Brahma.

4. Genealogical Form— Direction has no fourth or genealogical form. We, therefore, pass on to its usefulness.

Realization of the Brahma in Its Fifth (Usefulness) Form

The direction is helpful to man in acquiring pleasures and salvation. Without it we cannot understand the position of objects. If a man loses the sense of direction, he cannot reach his destination. Hence the direction is very useful in acquiring knowledge of objects.

Question:— What is the objection in regarding time and direction as the attributes of the space?

Answer:— Essentially they are different objects. The sky gives space and separates one object from the other and pervades everything. These are the three attributes of Akasha. It does not, however,

indicate the position of objects or their movements this way or that. The space does not indicate direction. How long a man moved and how long he took to do a work is indicated by the time and not by space. Hence time and direction are objects quite separate from the space. They are recognized as such and eternal by the Nyaya-Vaishishika. But we think they are non-eternal and products of the Prakriti. The Brahma, the self and the Prakriti are the only eternal objects. All others are non-eternal. Time, direction and space are the earliest poducts of the Prakriti and have been transforming themselves along with other objects. To separate and provide place to the latter is the function of the Space. Direction indicates their position. The time shows how long their creation took, when they would be reabsorbed and when they would be recreated. Hence time, direction and space are separate objects and their attributes and functions are different.

Direction is very helpful to man in acquiring pleasures and salvation. His activities depend on it. Without direction it would be impossible to indicate the positions of objects and to reach them. In the direction and its attributes the Brahma should be perceived and realized. It would enable us to experience the presence of the Brahma every where.

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Chapter VI

The Second Curtain

SPHERE OF THE COSMIC GREAT SPACE

Realization of the Brahma in Its First (Gross) Form

We have already described the space but there is a difference between the great space and the space like the one between an anscestor and his fourth or fifth generation. The space we have already described is grosser than the great space. The former is the product of the tanmatras. Before it there had been produced the sense organs, the ahankara, the intellect, the Chitta and the sattva, rajas and tamas. Could they stay before the space ? In order to provide place for these objects the Prakriti produced the great space. It was the first transformation of the Prakriti. When a man marries he arranges a lodging before it, or when he starts business he has to arrange a place for it. Similarly the Prakriti produced the great space before it brought the other objects into existance. All this happened due to the proximity of the Brahma. The Prakriti, thus, made arrangements for the accommodation for its progeny.

The Creation of the Great Space

During the period of the great Pralaya, the Prakriti was in a state of deep sleep. There were no changes or transformations in it. It was in a state of perfect equilibrium, but there was some general movement or quiver. It was because during that state of equilibrium Brahma pervaded it and the Brahma is the cause of movement in it. When the Brahma is associated with the Prakriti, how can it be possible that there may be a complete absence of movement in the latter. If we suppose complete absence of movement we will also have to recognise complete absence of the Brahma in it. But the Brahma is never absent, not even during the period of Pralaya. There is some general activity in the Prakriti even during the period of Pralaya, though the particular transformation or change or disturbance does not occur. These take place when transformation takes place and not when there is equilibrium in which state

there is a complete cessation of all transformations. When a man is in deep sleep, there is a complete stoppage of all activities by the sense organs. Of course the breathing continues and the mind also works in a subtle manner. It is because the mind is ever awake. Being perpetually associated with the self, it is constantly active even during sleep. The deep sleep represents the equilibrium of the mind but some general activity is there. The mind cannot be completely inactive so long as it is associated with the self. As the self is associated with the mind, so is the Brahma associated with the Prakriti. When an inert object and a conscious object unite, movement takes place. Hence the mind and the self united cause movement. We cannot, therefore, suppose that there is complete absence of activity in the state of equilibrium in the Prakriti, so long as the Brahma is associated with it. What happens in the body, happens also in the Prakriti. Hence we have to recognise some movement also in the equilibrium of the Prakriti.

Knowledge and Activity during the period of Pralaya

Two main powers of the Prakriti, knowledge and movement are active even during the period of Pralaya, as they are in the Chitta. It is the contact of the mind with the self which produces these two powers. As the mind is associated with the self, so is the Prakriti associated with the Brahma, the only difference being that the self occupies a restricted place while the Brahma is all pervasive. Hence the self is bound and the Brahma is free. In the relationship of the Prakriti and Brahma the other thinkers ascribe knowledge, activity and power to the Brahma but we think that they belong to the Prakriti. These three attributes can be in the Prakriti because it is transformable. Attributes arise only in transformable objects. The appearance of attributes means disturbance in the subsistance. The attributes appear in the Prakriti only when it is stirred or disturbed. If we suppose that the attributes arise in the Brahma we will have to recognise it as transformable. The creation of one attribute after another takes place only in a changeful object. It is not logical to suppose that the Brahma is both active and inactive because two contradictory attributes cannot exist simulaneously in the same substance. Hence it is more logical to think that the three attributes belong or are products of the Prakriti and not of the Brahma. During the period of Pralaya the knowledge and activeness of the Prakriti do not function so as to produce any stir or action or transformation. During deep sleep a man is calm and does not move any part of his body. He does not even experience dream. The only activity in his

body is breadthing, and the mind experiences joy and pain in a subtle manner. Similarly the movement in the Prakriti exists in the form of cosmic breadth. The Prakriti must have the consciousness as to when it will start action again. If you suppose that this consciousness should belong to the Brahma, then you will have to recognise the Brahma as the doer. In that case it will have to be recognised as the enjoyer or the sufferer and will be reduced to the position of the self. Another question may be that if the Prakriti possesses knowledge and activeness, what is the necessity of recognising the presence of the Brahma, because the Prakriti itself will create the universe. We do not accept this position, because we believe that these attributes arise in the Prakriti due to its proximity to the Brahma. They cannot arise without such contact. The proximity produces the attributes in the Prakriti and not in the Brahma which is non-changeable. The contact does not create attributes in the Brahma because it is attributeless. The attributes and functions appear in the Prakriti but are ascribed to the Brahma. The ascribed attribute does not belong to the substance. It really belongs to some other substances. The innumberable attributes which the learned thinkers ascribe to the Brahma belong really to the Prakriti. We believe that the substance and the attributes are inseparable but this applies to the transforming objects. The object which is non-trans formable cannot possess innumerable attributes. When you suppose that an object has an attribute you will also have to suppose that it is transformable. Hence it is not logical that the Brahma has many attributes. A question can be asked that since the contact of the Brahma produces activity in the Prakriti, the former has atleast the attribute of consciousness. But consciousness is not an attribute. It is the Brahma itself. It is not produced due to the contact of the Brahma with anything. It is the Brahma. The relationship of the object and the attributes is applicable to a transforming object and not to the non-transforming one. If you suppose that knowledge is created in the Brahma by its contact with the Prakriti, then we will also have to recognise that the Brahma transforms it self. The contact of the conscious Brahma produces in the Prakriti knowledge, activity, power, pervasiveness. It is because the Prikriti is transformable. An iron piece thrown into fire becomes a piece of fire. Similarly the Prakriti, in contact with the Brahma, becomes conscious like the Brahma. The inert body appears to be conscious due to its contact with the self. It acts, enjoys and suffers as if it were conscious. The Prakriti also, due to its contact with the Brahma, appears to be conscious and starts producing the universe. But people generally

ascribe the action to the Brahma, and think that it is the doer, which, in fact, it is not. Due to its contact the Prakriti starts to act, but it does not in any way disturbs or changes the Brahma and no attribute is produced in it. Whatever change there is, belongs to the Prakriti. The Prakriti is like a lady, who has neither hands not feet and therefore is unable to move and stays at one place. The Prakriti moves and stirs and creates due to its contact with the Brahma. It has no consciousness of its own. It wants the support of consciousness; and after the contact is there, it becomes, even more powerful than the Brahma, because it has become conscious and is able to act, but the Brahma does not become one with the Prakriti. Even after the contact it continues to be undisturbed, inactive, non detached, pure attributeless and unchanged.

When the Prakriti in the state of equilibrium began to transform itself due to the proximity of the Brahma two attributes, knowledge and action, first made their appearance. They belong to it and are not separate objects. After the production of these attributes, the great space was created because it had to accommodate all the objects. The accommodativeness of the great space separated the objects; and to keep them in their places and sphere the attribute of separateness (Avyaha) came into existence. The great space then contained all the objects within itself. Earlier still the pervasiveness had been produced. The great space evolved with three attributes.

The two attributes of Prakriti, knowledge and action spread in all the objects. The objects which are conscious received the knowledge and those which are active received movement. But some knowledge entired the latter and some movement got into the former.

Other names of activity (Kriya).—It is also called cosmic breath, because all the objects move by it. It is called movement as well, because it keeps all the objects constantly moving and does not allow them a moment's rest. It is also called an action, because all the objects are acting. Though their action is without plan or deliberation, it is an action all the same. The knowledge and action together are also called a state of Hiranyagarbha. The Veda says that they were the first to come into being. They pervade every object and afford pleasure and liberation to the creatures.

The great space is the first and the last object. All the products of the Prakriti are the means of pleasures and liberation of the creatures. The Prakriti is the cause of all. It keeps the creatures in the bondages of morality or immorality, knowledge or ignorance, attach-

ment or detachment. It also keeps the cycle of birth and death, sorrow and joy agoing. But it has one attribute which brings about release. It is the right knowledge.

Question—Does the great space resides inside the Prakriti or the latter reside in the former, because the Prikriti also should require space ?

Answer—The Prakriti is itself a sort of space. It is subtler than the space. The latter is the baby of the former, How can the space accommodate its creator or the cause ? It is meant to accommodate the other products of the Prakriti. The space of the Prakriti is the Brahma which is subtler and greater than the Prakriti and pervades it. In respect of all its products the Prakriti is the container. It is pervasive and limitless. But the Brahma is most pervasive and most limitless.

Realization of the Brahma in Its Second (cosmic) Form

The attributes of the space are all-pervasiveness, separateness and accommodation. These are related to the space as attributes to their substance. Hence they are identical and indistinguishable. It is their essential nature. In this relationship the subtlety of the Brahma should be realized. Its transformation should also be perceived. A Yogi should see with what attributes the great Space appears. In them also the Brahma should be perceived.

Realization of the Brahma in Its Third (subtle) Form

The material cause of the great space is evidently the Prakriti. It is, therefore, its subtle state. The Prakriti is the general and the great space is the particular. Their combination proves their inseparability. It must be realized in the duration of its evolution by means of Jyotishmati intellect. And during this transformation the Brahma also should be perceived, because it is the Brahma which causes the movement and is subtler than the cause and the effect. If when an object is produced the process is seen through Samadhi, the object, its material cause and its efficient cause, all will be perceived.

4. Genealogical Form.—The great space has no genealogical or the fourth state. Therefore, we pass on to its usefulness.

Realization of the Brahma in Its Fifth Form (usefulness)

The chief usefulness of the great space is that it accommodates all the products of the Prakriti, as a cause and also as an effect. Some

teachers have described the great space as the Brahma, We have prefixed the word great to the space in order to avoid confusion between the subtle space and the gross space already described. The gross space has been described as the product of the sound tanmatras or space tanmatras. The subtle great space is the production of the Prakriti directly. As it is extremely subtle we call it great space.

The great space together with the time, direction, sattva, rajas and tamas is the cause of all objects. In the creation of every object there is a chief material cause and some concomitant causes. The chief material cause passes on it attributes to its product. In every object only one object dominates, but in the creation of the mind sattva and rajas both equally preponderete.

The great space, the time and the direction are the objects which are absolutely essential for other creations. When the latter are being produced these three travel with the transformation. Every object requires to be accommodated. The great space is, therefore, the concomitant cause. After formation, the object has to move into some space. It, therefore, requires direction. The transformation of every object requires certain length of time. It is indicated in diagram No. 15.

Sattva, rajas and tamas are the objects required by all other objects, because every such object is either sattvic rajas or tamas. When the objects are being produced, light movement and position also go with the transformation. This is the usefulness of these six objects. They are present in all the objects which come into existence after them. No object can exist without them. Every object would be characterised either by satoguna or the rajoguna or the tamoguna. Similarly activity knowledge, the two attributes of the Prakriti accompany all transformations. In some object it is the knowledge which preponderates and in others it is the activity, but activity is present in all, even if an object is chiefly one characterised by knowledge.

Question—Knowledge and activity descend to every object. Do they leave the Prakriti in this process ?

Answer—According to our principle no attribute can leave its substance. The brilliance of gold and its yellow colour come in the ornaments. They cannot leave gold. Similarly knowledge and activity of the Prakriti are always with it. In fact the Prakriti is the material cause of all the objects. The attributes of the cause inhere in the effect. For instance gold is the material cause of hundreds of ornaments in a

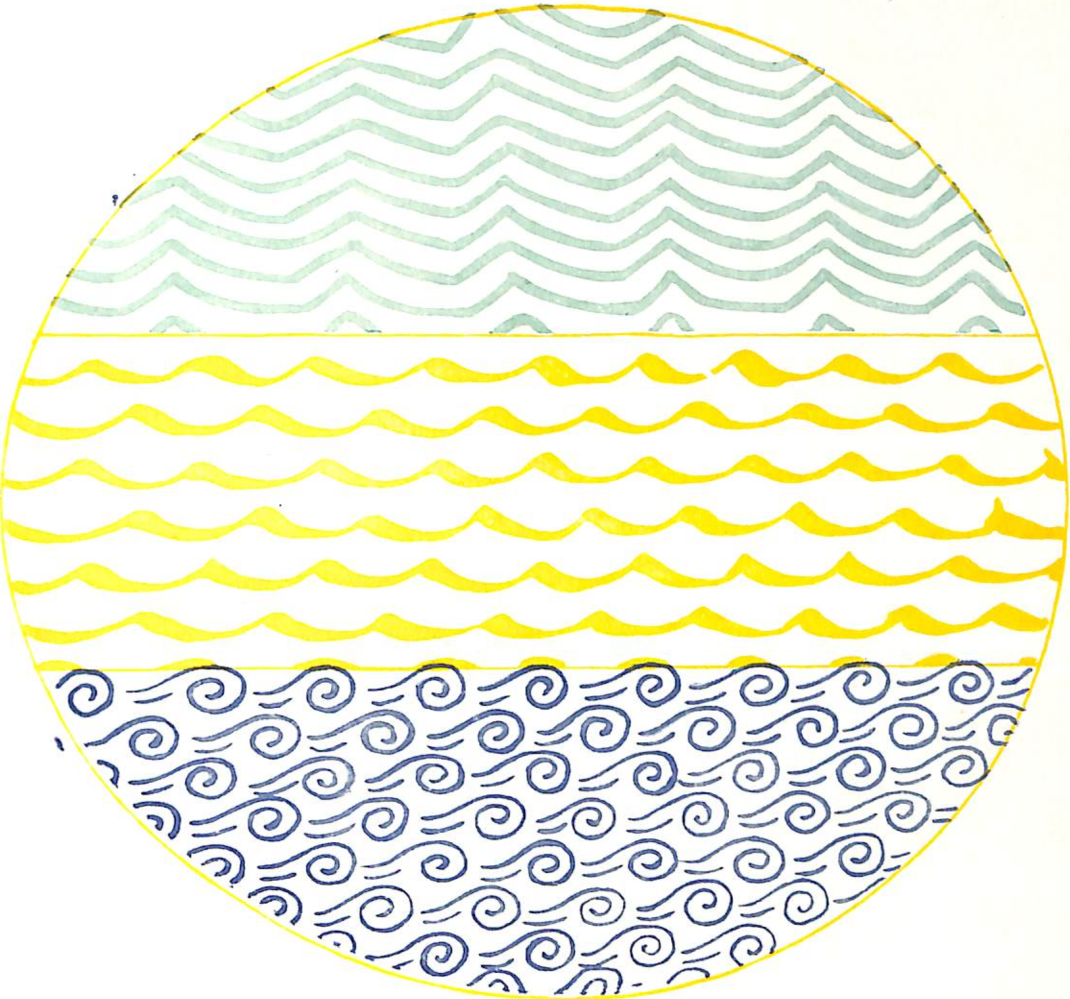


Diagram No. 15

Evolution of the 'great space', 'direction' and 'time' from the primordial Prakriti.

In order that there may not be too many diagrams, the evolution of the 'great space', 'direction' and 'time' has been illustrated by only one diagram.

No. 1 shows that the 'great space' has emanated from the Prakriti and is undergoing stirs to provide space for the objects to be produced. Having assumed gross form, it will acquire capacity for all the effects of Prakriti in itself.

In No. 2 the 'direction' is shown as being produced. It will indicate the position of the objects in the east west etc.

In No. 3 the 'time' is shown as being produced. It will give the first idea as to how long an object will take to form or an action to perform.

of which it is present. Similarly the Prakriti, a material cause is present in all its objects, and its attributes accompany it.

Question—Which of the two attributes, knowledge or activity, first appear in the Prakriti?

Answer—Knowledge appears first and activity follows; because without knowledge there cannot be any activity in the world. Action has its origin in knowledge. The Brahma is all knowledge or consciousness. Its contact must first produce knowledge in the Prakriti and then activity. When a man acts he first thinks how to do a thing, how long it will take and what its result would be. Before a man begins to act the action is in his mind. Hence knowledge has the precedence. But in the world sometimes knowledge follows action. For instance a Yogi practises Samadhi and through it acquires knowledge. However, before he began the Samadhi he had the knowledge of it. Hence we should admit that the action follows the knowledge.

Are there knowledge and action in God ?

Question—Why do not we recognize knowledge and action as the attributes of God because they can exist in a conscious object and not in an inert one ?

Answer—If we ascribe these attributes to the Brahma, then he will be transformable like the Prakriti. These attributes appear in the Prakriti when it begins to transform and they come down along with the transformations. The Brahma does not transform itself like the Prakriti. If we ascribe attributes to the Brahma there would be no difference between the Prakriti and the Brahma.

Question—Some teachers have ascribed two attributes to the Brahma. They are consciousness and inertia. They do not recognize the Prakriti as an object ?

Answer—If these two contradictory attributes are regarded as belonging to the Brahma, how will they exist together. They cannot both belong to one object. In the world around, you see that creation and destruction are going on constantly. If these actions are ascribed to the Brahma then it will have to be regarded as destructible and transformable. Why do you then object to the recognition of the Prakriti as a separate object ? If we recognize it as a separate object and ascribe knowledge and activity to it, the scheme becomes quite logical and flawless. The proximity of God does not create any flaw in

them. He continues to be indifferent, inactive, indestrictible and non-transformable. By recognizing this scheme, the creation, maintenance and the destruction or reabsorption become understandable. This is the usefulness of the Prakriti and its functions.

Really speaking the usefulness is in the Prakriti and it descends in all the objects. This also is the cause of Bhoga and liberation. The Prakriti and its functions are connected inseparably. The cause before its transformation exists separately but when it changes into an effect, it comes in the latter in a subtle form and becomes one with it like the body and its limbs. The effect has become the cause, and it is in the cause. Therefore, they are identical.

Question—If knowledge and activity are to be taken as the attributes of the Prakriti how will you explain the verse in the Upanishadas which says, "The Brahma has neither a cause nor an effect. There is nothing equal to it or greater than it. Its power is of many kinds. Naturally it is knowledge, power and activity."

Answer—In this verse knowledge means satvaguna, power means tamoguna and activity means rajoguna. God and the Prakriti have been eternally associated as the pervassive and the pervaded. They are inseparable. It is due to this eternal association that the attributes of the Prakriti are regarded as those of the Brahma. But this is nothing more than ascription. The attributes really belong to the Prakriti. In a further verse the God is described as attributeless, which means that the attributes belong to the Prakriti though they have been ascribed to the Brahma. Here God is described as attributeless which means that knowledge, power and activity do not belong to God, but to the Prakriti. They have been just supposed to be the attributes of God.

Question—The Brahma has no attribute and the Prakriti is inert. Then how is it that every thing is going on systematically in the world, without the control of any conscious power.

Answer—Suppose there is a big machine in a factory. It produces a variety of objects. It is connected to an electric wire and therefore it works. Similarly, the proximity of the Brahma lends movement to the Prakriti. The mere contact of the Brahma makes the Prakriti move and produce objects. What is necessary is the contact and

१. नतस्य कार्यं करणांन विधते नतत्समश्चाभ्यधिकश्च दृश्यते
परास्य शक्ति विविधैव श्रूते स्वाभाविकीं ज्ञानबलक्रियाच ।। श्वेताश्व० ६, ८,

not the action of the Brahma. This contact is eternal. A question may be asked. If the contact is eternal, the action in the Prakriti should be the same and uniform. But it is not the case. The action is general and particular and take many forms. Sometimes it is creation and other times it is reabsorption.

It will become clear from the example of the association of the body and the Self. A man may live for 100 years. During this period he keeps awake, dreams and goes into deep sleep. He has his childhood and old age and loses his form. Why do all these things happen, when the body and the self are constantly associated? But we see that these changes do take place. Similarly the Prakriti and the Brahma are eternally associated; but the Prakriti continues to change. The latter changes as though it were conscious; the human body also acts, as though it were conscious. He human body also acts, as though it were conscious. The Prakriti transforms itself and helps all the creatures to acquire pleasure, undergo suffering and obtain liberation.

The Shvetashvatara Upanishad has given the following figurative description of this creation; or "Wheel of Prakriti"

The wheel has one rim, that is the Prakriti, moved by God (Eka-nemim)

It has three tyres (Iri Vrattam) representing the Sattva, Rajas and Tamas.

It has sixteen ends (Shodashantam). They are the five Bhutas, five organs of action, five organs of perception and the Mind.

It has fifty spokes[1] consisting of fifty varieties of intellect. They are 5 Viparyaya, 28 Shaktis, 9 Tushtis and 8 Siddhis.[1]

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1. (a) Viparyaya (wrong knowledge) is of 5 kinds :-
   1. Ignorance (Avidya)
   2. Egoism (Asmita)
   3. Attachment (Rag)
   4. Aversion (Dwesh)
   5. Love (Abhinivesh)

   (b) Twenty eight powers consisting of 10 powers of the sense organs and two powers each of the 9 Tushtis or the satisfections which make 18.

   (c) The Nine satisfactions (Tushtis) are :-
   1. Knowledge of truth

It has twenty small spokes representing the 10 sense organs and their ten objects (Vimshati-Pratyara),

It has six "eights".[2] They are—1. Prakriti Eight 2. Dhatus Eight 3. Affluence Eight 4. Abhavatmak Eight 5. Quality Eight 6. Godly Eight.

Its tie consists of heaven, hell, animals, birds, stationary objects etc.

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2. Detachment
3. Convention
4. Luck (Bhagya)
5. Harmldssness (Ahimsa)
6. Truthfulness (Satya)
7. Non-stealing (Asteya)
8. Celibacy (Brahmacharya)
9. Non-accumulation (Aparigraha)

Their apposits are also as many, that is nine. Thus thy make 18.

(d) Eight Siddhis or perfections are well known. In this way the 5 Viprayas + 28 Shaktis + 9 Tushtis (Satis factions) + 8 Siddhis (perfictions) constitute the fifty spokes of the wheel of the Prakriti (Brahmachakra).

2. The Six eight are ;-

(1) Prakriti eight that is 5 Taumatras, the Mind, the Ahankara and the intellect

(2) Dhatu (matter) eight :- skin, flesh, blood, fat, bone, marrow and marrow and semen.

(3) The affluence (Aishwarya) eight - Its consists of :-

1. Smal'ness (Anima), 2. Largeness (Mahima), 3. Light ness (Laghima), 4. Acquisition of distant objects (Pratapi), 5. Fulfilment of desire (Prakamya), 6. To control all and not to be controlled by any body (Vashittva), 7. Capacity for creation and dissolution of the Universe (Ishittva), 8. Acheivement of what is determined (Kanvavashittva)

(4) Abhavatmak (Lacking) Eight :- It consists of :-

1. Morality (Dharma), 2 Knowledge (Gyan)
3. Detachment (Vairagya) 4. Wealth (Aishvarya)
5. Immorality (Adharma) 6. Ignorance (Agyan)
7. Attachment (Avairagya) 8. Poverty (Anaishwarya).

(5) Quality Eight. It consists of :-

1. Forgiveness (Kshama), 2. Mercy (Daya), 3. Non-condemnation (Ansuya), 4. Purity (Shauch), 5. Effort-lessness (Anayas), 6 Welfare (Mangal), 7. Generosity (Udarta), 8. Contentment (Santosh)

(6) Godly Eight. It consists of :-

1. Brshma, 2. Prajapati, 3. Deva, 4. Gandhrva, 5. Yaksha, 6. Rakshasha, 7. Pitar, 8. Pishach.

It has the capacity of crossing the three paths—creation, sustenance and dissolution (Trimargabhedam).

It is covered with morality and immorality or sin and virtue, as also with ignorance (Dvinimittaikamoham)

Such is the cyele of Prakriti (Brahmachakra). It causes, bondage and liberation for all creatures.

In another verse of the same Upanishada, the human body is figuratively described as a river in which the five organs of perception bring in sensations or streams of pleasure, the source of this river is in the five Bhutas[1] or the gross organs of perception. There are the waves of the five vital airs[2] in it. Its ultimate source is the intellect where the five organs of perception bring knowledge. It consists of five whirlpools of the objects of pleasure.[3] Its currents consist of stay in mother's womb, birth, old age, infirmity and diseases. It consists of fifty limbs like hands, feet, head, stomache, back, nose, neck, ears etc.

A Yogi studies a human body on these lines and through it, he obtains the knowledge of God and worships Him. The first verse describes the cycle of the Prakriti or the Brahma Chakra, being moved by cause and effect. The second verse gives a figurative description of the human body, which is the means of enjoyment and suffering and liberation.

Imagine that the great space is the Brahma and thus obtain knowledge of the former and worship and realize the latter. Understand how a stir starts in the Prakriti and how the space is produced and what the form of the latter is, what the difference between the great space and the gross space is, similarly how the Prakriti and the great space differ from each other. Also try to know how the Prakriti and the space are inter-related. So far we have described the 32 transformations of effects of the Prakriti and shown how the Brahma can be perceived in them. Now no effect of the Prakriti remains to be described. Now we will show how the Brahma can be perceived in the Prakriti.

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1. Earth, water, fire, air, sky. The source of the rivers are the mountains.
2. Pran, apan, saman, vyan and udan.
3. Sound, touch, form, taste and smell.

Chapter VII

The Last Curtain

THE PRAKRITI AS THE COSMIC CAUSE

Realization of Brahma in its First (Gross)Form

When the Prakriti begins to transform itself there appear in it two attributes knowledge and activity, see digram 16. These are attributes, not objects. Activity means movement, action breath stir, transformation. All these words are synonymes of activity. Knowledge means realization, perception, general and particular knowledge which are synouymes of knowledge. They appear in order to produce effect. After these two attributes the great space etc. are produced. The appearance of the attributes represent the gross state of the Ptakriti. They accompany all the transformations of the Prakriti. The Prakriti produces objects and lends them knowledge and movement. In its two states, one of equilibrium and the other of transformation, the Brahma should be perceived. In various states of its transformations we have perceived the Brahma. Now we will describe how it can be done in its causal state. One of the states of the Prakriti is ever causal, and the Brahma is associated with it. This association causes stir at the time of the creation, and in the state of eqilibrium of the Prakriti also the Brahma is the cause of general action. The stir and distrubance occur in the Prakriti due to its nature.

Rule of the fruits of aetion

It is a general rule that if a peasant sows the seads of sugarcanes or chillies their plants will come out. This applies also to the fruits of good and bad actions. Man reaps what he sows. Sin results in pain, and virtue in happiness.

Question :— What is sin or virtue?

Answer:—For the regulation of society the scriptures and learned men have laid down instructions as to what should be done and what should be avoided, in order that thieves, dacoits, agguessors and liars may not oppress the society by behaving in an unrestricted manner. The actions which are permitted and may be done are not to steal or rob, to avoid violence, not to commit adultery, not to cheat, to love all

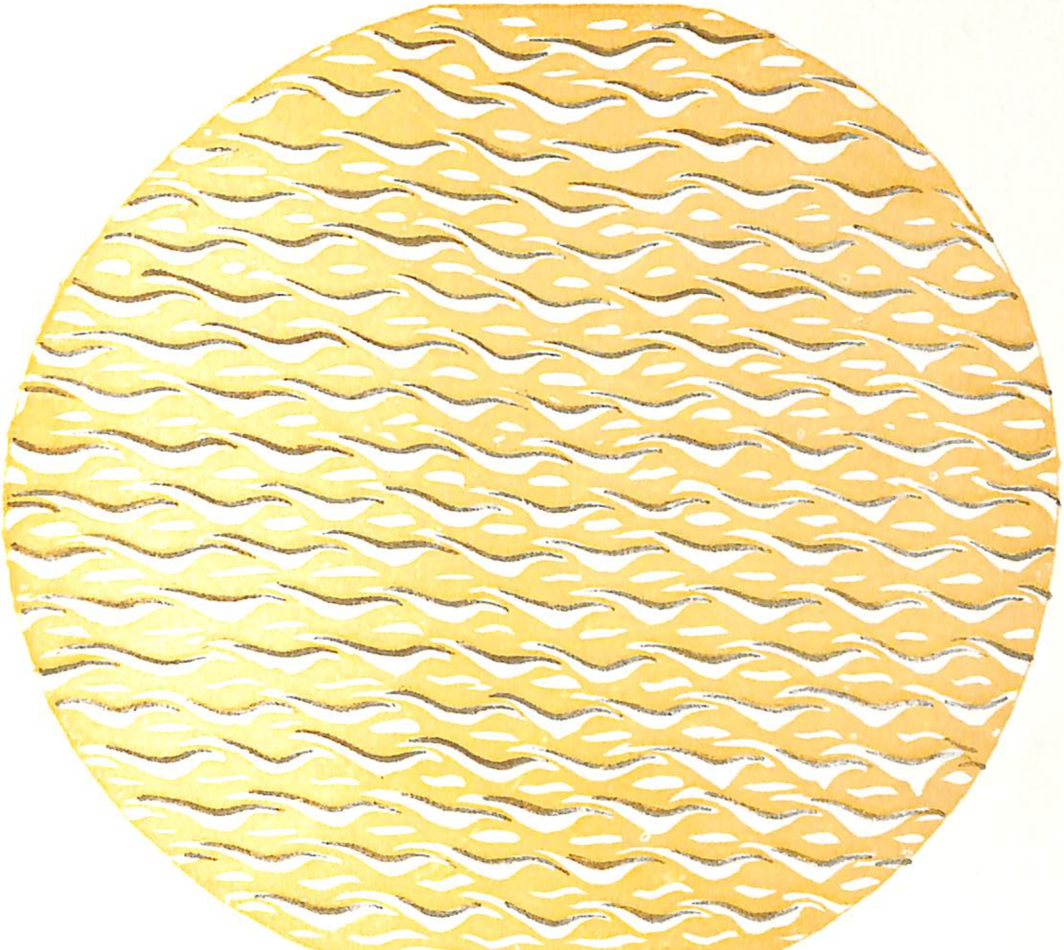


Diagram No. 16

First of all 'knowledge' and 'activity' are produced from the cosmic Prakriti.

This diagram shows the first stir caused in the Prakriti, by the vicinity of Brahma, which caused the production of the universe. The first stir produced 'knowledge' and 'activity'. The white waves in the diagram show the evolution of 'knowledge' and the yellow waves indicate the production of 'activity'. When God's vicinity caused the first stir in the state of equableness then 'knowledge' and 'activity' came into existence.

and make them happy, to be friendly to all etc. It keeps society in control which conduces to happiness. These do's and dont's regulate the society.

That a certain action will result in a particular fruit is the law of the Prakriti. In the human body it is the intellect which governs bad and good actions but it is ascribed to the Self. Similarly the cosmic intellect governs the cosmic actions. But it is ascribed to God who is believed to award fruits of actions. But this is the function of the intellect and the mind. If they do not perform it, they would be of no use. The law of Karma operates in the presence of the Brahma but the regulator is the Prakriti. The Prakriti is inert and not capable of action, but its inertia ends as soon as it comes in contact with the conscious Brahma. As the contact is constant and eternal, it is not inert. Of course, it is not so conscious as the Brahma, but it is something like conscious and active. The internal organ of a man due to the presence of the Brahma, becomes conscious like and gives urge for action. The self is detached and non-active. These things occur in the mind. The Brahma also is calm and stirless. The transformations take place only in the Prakriti. But they are fathered on the Brahma

It may be questioned what the necessity of the Brahma is when the Prakriti possesses the attributes of the knowledge and action. Suppose there is a heap of fuel. But it cannot produce fire. Just apply a match to it and it will blaze up. Similarly the Prakriti has the potency for every thing but some cause is necessary to stir it up. That cause is the conscious Brahma but in a detached manner. It may be said that the fruits of the actions of the Jivas can be the cause of the transformations and creation of the Prakriti. But like the Prakriti the actions of the Jivas are also inert. How can an inert stir an inert ? Can a stone move a stone ? Sometimes a lifeless object seems to move another lifeless object. The electrict current moves a machine and a magnet moves a piece of iron. But here also it is a man who switches on or places a magnet close to an iron. The inanimate objects require a man to move them. In the same manner the Prakriti requires the Brahma to move it. The conscious Brahma is detached, but its very presence or contact creates movement in the Prakriti.

Importance of the Brahma

Question—You have described in detail the various functions of the Prakriti like production, reabsorption, knowledge and activity, but have not said much about the Brahma. Then what is its importance ?

Answer.—The Brahma would have been described in detail, if like the Prakriti, it were transformable and performed a multiplicity of functions and were capable of stirs, disturbances and changes, but the Brahma is neuteral, inactive, non-attached, untransformable, unchangeable and attributeless. Is it a small importance of the Brahma that the Prakriti is able to do what it does due to its contact with the Brahma ? All that goes on, is due to the Brahma, who urges all the activities of the Prakriti. The Brahma is like a king, who stays confortably in his place. His soldiers fight against his enemy and suffer all hardships. But when victory is gained or defeat is sustained, it is ascribed to the king. In the same manner the Brahma is only the efficient cause and every thing is done by the Prakriti but all its activities are ascribed to the Brahma. The greatest importance of the Brahma is that, though detached and inactive, it makes the Prakriti conscious and capable of every thing. Why should then Brahma do anything itself.Without the contact of the Brahma the Prakriti could not have produced the world. This is the greatness and importance of the Brahma.

Through Dharma Megha Samadhi a Yogi should stop all the waves of his thought and worship and realize the Brahma through the Prakriti, which is beneficent like a mother. He may imagine that the Prakriti is the body of the Brahma. In it he should worship and realize Him. To what ever region the Yogic eye reaches there the Brahma should be perceived. There should be no region or object in which a Yogi does not perceive him. The Brahma must be seen in all regions, in all objects, in all spheres and in all times and directions. The Swetaswatare Upanishad (3-7) says, "the Brahma is beyond the Prakriti. He is greater than the greatest. He is extremely subtle and, therefore, concealed in all the objects and Prakriti. He alone is enveloping the whole universe. The universe resides in Him. He is the lord of all prosperities and the World. By knowing him a man becomes immortal and obtains salvation.[1]

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१. ततः परं ब्रह्म वृहन्तं यत्रानिकायं सर्वं भूतेषु गूढ़म् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवन्ति ॥ श्वेताश्वतर–३-६

Perception of the formless Brahma

Question.—How can the Brahma be perceived if it is formless ?

Answer:—Anxiety, sorrow, pain, delight and happiness have no form but do you not experience their presence ? Similarly you can feel and experience the formless Brahma. He can be seen internally and also externally in the Prakriti. It pervades every thing. The Prakriti is limitless. Wherever your eye reaches, there you will find the Brahma because it pervades the limitless prakriti. The Brahma is subtler and more infinite than the Prakriti. Therefore the Brahma is the pervader and the Prakriti the pervaded. The Shankhya Darshan[1] (6–36) says every where in this world we see the ramifications of the Prakriti in all the regions, directions and times. Its transformations are visible. Therefore it is regarded as all-embracing but this all embraciveness is only comparative. The absolute pervasivness belongs only to the Brahma. The Prakriti is transformable but it does not militate against its pervassiveness or its being the principle cause. The Atheists believe that the particles are eternal and indestructible. They combine and the universe comes into existance. The first cause of the universe is never destroyed. Similarly the first cause of .the multiplicity of transformations is also industructible. The Prakriti is pervassive in comparison to its transformations and not in comparison to Brahma. The pervassiveness of the Brahma is absolute. The greatness of the Brahma is thus referred to in the Kathopanishad[2] (2-1-4). After realizing the Brahma which is most pervassive and inmeasurably great, the learned Yogi gets over all anxieties, sorrows, and pains. As the fire in every object assumes its form, so does Brahma pervade every object and assumes its form. Hence he is experienced in every object." "The Upanishad[3] further says, "Like five concealed in water. the Brahma alone pervades the universe By knowing or realizing this all pervading Brahma a Yogi becomes released from the bondage of birth and death.

A Yogi should by means of Dharma Megha Samadhi make the Prakriti his arget and therein perceive the Brahma. The realization of the

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१. सर्वत्र कार्य दर्शनाद्विभुत्वम् । सांख्य ६–३६

२. महान्तं विभुमात्मानं मत्वा धीरो न शोचति—

३. एकस्य हंसो भुवनस्य मध्ये स एकाग्निः सलिले सन्निविष्टः ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्थाविद्यतेऽयनाय: ॥

Brahma should be the final goal of one's life. Though the Brahma is formless, it will be perceived as having a form, when the Prakriti is concentrated on. When we say that the Brahma would be seen as having a form we do not mean that it does have a form. It is just for the sake of expression that the word 'form' has been used. It fact the Brahma possesses no form and has no image. The swetashatar Upanishad (4-19) says, "The Brahma is neither above nor below nor in the middle. It is neither in the sky nor below the earth., nor any where in the middle. It has no image. We cannot, therefore, worship him in a particular region or in a particular image. He is not to be found either above or in the middle, but at the same time it pervades everything and is infinite and great, and his fame is immeasurable".

The Brahma is distinct from the Prakriti but it is to be realized in identity. If it is considered separate from the Prakriti then his realization will not be possible. Besides, it is never separate from the Prakriti and is all pervassive. Hence the Brahma is perceptible only in the Prakriti.

Realization of the Brahma in Its Second (Cosmic) Form

The Prakriti has two attributes, knowledge and action. Hence Prakriti and its attributes are related as substance and its properties and are identical. This is called the essential nature or relationship. These two attributes appear in the first transformation of the Prakriti. Even during the period of Pralaya these attributes are pre.ent in the Prakriti in a subtle form and act in a subtle manner. It is only during transformation that they make their particular appearance. With these attributes the Prakriti produces its objects, and they are helpful in the process.

The Brahma must be realised in the causal state of the Prakriti and also when knowledge and activity appear in it, and it transforms itself. The subtle presence of the Brahma in those two states must be perceived. A Yogi should see how knowledge and activity appear, and how they are present during Pralaya.

Question—What is the objection if knowledge is considered the gift of God who is consciousness, and activity be attributed to the Prakriti ?

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१. नैनमूर्ध्वं नतिर्यञ्च न मध्ये परिजग्रवत् ।
न तस्य प्रतिमास्ति यस्यनाम महद्यशः । श्वेताश्व ४-१९

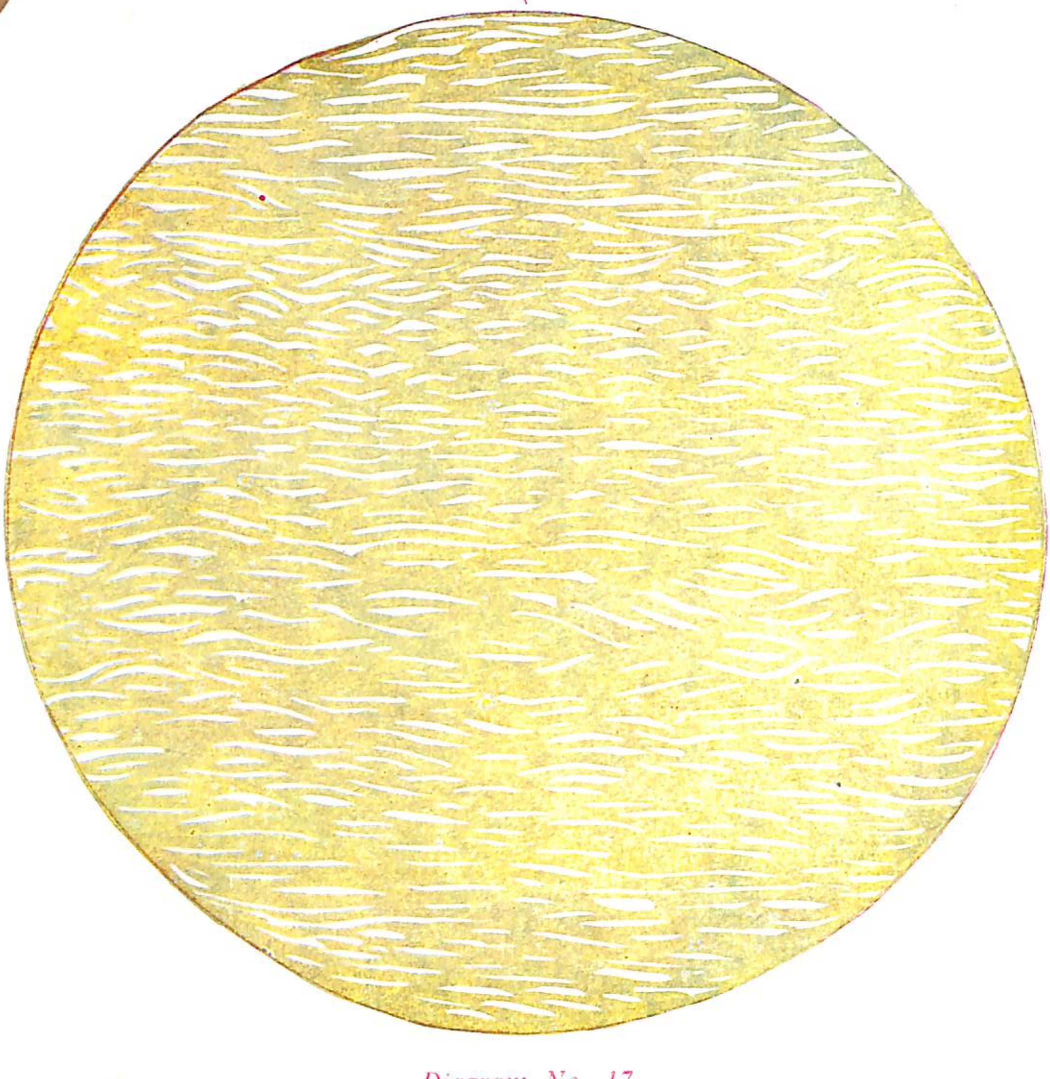


Diagram No. 17

The subtle activity in equable 'Prakriti' due to the contact of Brahma.

This diagram shows the state of equanimity of 'Prakriti'. Due to this contact there is a faint activity in the state of equableness even of the 'pralaya' age. In the subtlest Prakriti some extremely faint tremors continue to occur. In the yellow colour certain white tremors have been shown. It seems as if Brahma is being perceived in the white subtle stirs and the yogi is coming to his journey's end and his life's ambition is fulfilled by the perception of 'Prakriti' and 'Purush'.

Answer—You may codsider knowledge as the gift of God, but it is tenable only if it does not change. The power of knowledge appears only in the Prakriti. It is this power of knowledge of the Prakriti which accomplishes every thing in the world and provides pleasures and liberation to all the creatures. Hence knowledge and activity are the special attributes of the Prakriti and not of the Brahma. They appear in Prakriti due to its contact with the Brahma. They are the natural attributes of the Prakriti. No attribute what-so-ever belongs to the Brahma, but due to the contact with the Brahma many attributes are produced in the Prakriti which is changeful and transformable. As the cause the Prakriti is enternal and as effect it is non-eternal.

Perception of the Prakriti in its State of Equilibrium

Question.—How can the state of equilibrium of the Prakriti be perceived ? It will take place at the time of the Pralaya when there would be no human being.

Answer.—The Prakriti exists in two states—(1) In the form of manifestations (2) In the causal state which is eternal.

In the state of Pralaya there is absence of activity in the Prakriti but its causal form exists. That causal form exists at all times. Just look at the causal Prakriti, unmindful of its transformations. The causal form is the same during times of creation and disolution. In the absence of changes the state of Prakriti is said to be in its state of equilibrium. You should, therefore, perceive its present causal form which is the same as during Pralaya. Pass over the changes of the Prakriti and reach its subtle and causal state. There you will perceive only the general activity received from the Brahma. Consider it as the state of equilibrium. (See diagram 17).

Question.—If the state of equilibrium exists even at present what is the difference between the creation and the Pralaya ?

Answer—During Pralaya, all activities cease and the Prakriti stays in its original state. For instance, a mother produces several children and yet continues to exist. She does not cease to be a mother. She continues to live as before. Similarly the Prakriti produces many objects but does not lose itself. It maintains its causal state which is equilibrium. A Yogi, with his mind consсentrated and through conscious Samadhi, should penetrate the subtle state of equalibrium and

perceive the real form of the Prakriti. In the subtlety of the Prakriti the subtlety of the Brahma also should be perceived. A Yogi should also see how the subtlety of the Brahma is inter-mingled with the subtlety of the Prakriti, how the Prakriti gets something like consciousness and becomes active and conscious. This is the final realization and culmination of the knowledge of the Prakriti and Purush, and the fulfilment of human life. It marks the cessation of all cycles of birth and death, and the state of desirlessness. The self drops all bondages. Yama says to Nachideta, "After the realization of the Brahma a man becomes immortal and emancipated. This is my teaching, this is my precept."[1] The knowledge of self and the knowledge of Brahma are the main objects of life. It is for this that the human body is acquired. Through it the object of human life is fulfilled. The Upanishad says, "if after acquiring human body a man realises the Brahma, he has done well. If not, he has greatly injured himself."[2] He has lived his life like an animal in pleasure and profligacy. How regrettable !!

3. *Subtle Form.*—The Prakriti has only three forms. It has no subtle form because it has no material cause. It itself is the primary cause.

4. *Fourth Genealogical Form.*—The Prakriti has no genealogical form either; because it has no material cause whose attributes would inhere in it. We, therefore, pass on to the description of its usefulness.

Realization of the Brahma in Its Fifth (Usefulness) Form

The Prakriti produces the world, and through its transformations provides Bhoga and liberation for the creatures. This is its usefullness.

The commentator of Yoga has described the Prakriti in its causal state as having no usefulness. It developes usefulness only when the three gunas appear. But the author of the Sankhya Darshan regards the causal Prakriti as useful. The commentators of the Sankhya say, "The Primordial Prakriti is useful along with effects."[3] We also accept this Sankya view. The causal Prakriti does exist in its products.

१. अथमर्त्योऽमृतो भवत्ये वद्धयेत्रानुशासनम् ।
२. इहचेदवेदी दय सत्म स्ति, नचेदिहावेन्महती विमष्टिः । केन २–५
३. 'ततः प्रकृतेः' । अ. १ । सू ६५ ॥
संहत परार्थत्वात्पुरुषस्य । अ. १ । सू. ६६ ॥
मूले मूलाभावादमूलं मूलम् । अ. १ । सू. ६७ ॥

As gold is present in the ornaments, so the Prakriti is present in all its products and proves useful and beneficent. Of course, during the state of Pralaya there are no gross bodies. For whom can, therefore the Bhoga and libertion be meant ? If the commentator Vyas, while describing the Prakriti as possessing no usefulness in its causal form, is refering to the state of dissolution, then his view is logical. The usefulness of the Prakriti is inherent in it. The attributes of the cause come down in its effects. If there are no attribates in the cause, nothing will come down in the effects. In our opinion the cause and effect exist together.

Even after the acquisition of the knowledge of the Prakriti and the Purush, or the self and the Super-self, it is absolutely essential that there should be complete detachment for obtaining salvation.

Extreme Detachment for Salvation

The Prakriti and the Purusha have been associated mutually since the beginning of time for Bhogas of the creatures. Even after knowing them both, the impressions and the desire for enjoy do not die. The Yogi has just acquired the knowledge of the Prakriti and of himself. But he should detach himself from the Prakriti for ever, breaking its bondage. After that the desires will not rise. But till then they will, and the Yogi has to curb them. In this state there is no question of actual pleasures or enjoyments. It is a question only of the desires and impressions rising in the mind. Hence by Asamprajnat Samadhi the Yogi should so try that these impressions do not rise in the mind. They should subside for ever. The very idea of the Prakriti should disappear. The Yoga Sutra says,[1] "When the knowledge of mental activities disappears, only the impression remains to be subdued, and after it is done the state of Asamprajnat Samadhi ensues." The way to it is extreme detachment.

The repeated exercise of detachment in Vitarka Samadhi facilitates Dharma Meghs Samadhi in which the Yogi gives up rajas and tamas, and obtains divine bliss. This is an independent state which needs no support. Only the impressions survive. This is Nirbeej Samadhi, free from acts which result in grief. It is also called Asamprajnat Samadhi in which there is complete absence of thoughts and impressions and the Yogi finds himself in state divine. Ultimately the

१. विराम प्रत्ययाभ्यासपूर्वः संस्कार शेषोऽन्यः । सां. पाद. सू. १८ ॥

extreme detachment is the means of emancipation. The Upanishad says, "The worldly desires are bondages for men as nets are for birds. When the bondage breaks, the self become released."[1] It is therefore necessary that by means of extreme detachment the impressions created by the objects of Prakriti should be completely extinguished. The impressions create desires and inclinatious. In fact the whole visible world consists of these desires and inclinations. After the inclinations have been restrained, only the impressions survive. They are eradicated by detachment and practice. The Upanishad says, "The false wordly desires have been there for the last hundreds of lives. They can be killed only by long practice of Yoga."[2]

The desires and impressions reside in the chitta, but the self needlessly fancies that they belong to it and imagines itself to be bound by them. An aphorism of Sankhya says, "If the Japa flower and Mani are placed close to each other the Mani will appear to be of the same colour as the flower. The contact of the mind does not affect the Purusha but it seems as if it has been affected.[3] The next aphorism, (6.29), therefore says, "The impressions are subdned by means of Dharna, Dhyana, exercise, and detachment"[4] The detachments are of two kinds:—1. apara detachment. 2. Para detachment. When detachment has been achieved from objucts seen and heard about, it is called Vashikara detachmeut or apara detchment. Further when detachment has been cultivated even with regard to the three gunas and their manifested and unmanifested altributes and one sees evil both in wordly and heavenly objects, it is extreme detachment. It is said (Yog Sutra) that when a Yogi sees harm in both the worldly and heavenly objects and has perceived the Purusha, he feels detached from the three gunas and their atttibutes.

The extreme detachment produces knowledge which enables the Yogi to distinguish the Purusha from the Prakriti. This state is called

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१. संसारवासना जाले खगजाल इवाधुना ।
त्रोटिते हृदयग्रन्थौ श्लथे वैरायरंहमा । म. ग्र. ५ मं. ६५ ॥

२. जन्मान्तरशताभ्यस्ता मिथ्यासंस्कार वासना ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥ मुक्ति क. अ. २ । नं १४

३. जपास्फटिकयोखिनोपराग: किन्त्वभिमान: ॥ अ. ६. २८

४. धारणाध्नानाभ्यास वैराग्यादिभि स्तन्निरोध। । ६-२९

Dharma Megha Samadhi. Then he understands that what was realizable has been realized and all his griefs and pains have come to an end.[1] The cycle of birth and death, through which good or bad deeds were taking him, has broken. He would no more be reborn and would not redie. The extreme limit of knowledge is extreme detachment.[2] The extreme limit of knowledge is a kind of Dharma Megha Samadhi. An Aphorism (Yoga Kevalyapad Sutra 29)says,[3] "When proper discremination arises, extreme detachment follows and there remains nothing to obtain for which the Yogi may pray to God. No desire remains to be fulfilled. He feels completely detached. The seeds of the impressions are completely destroyed. After this no obstacles arise and the Yogi reaches the state of Dharma Megha Samadhi.[4] The Yogis who have mastered the science of Yog call the Samadhi as Dharma Megha because in this state the divine bliss rains on the Yogi in innumberable torrents.

This is the Sumam Bonum of detachment. The Yogi feels completely satisfied after reaching this state.

Question:—Does the gross body end after this Samadhi or the Yogi lives on as one who has obtained moksha in this life ?

Answer:—The Yogi was born with fruits of the deeds of his previous life to be worked out, but he lives a liberated life till they end. Before the previous deeds were worked he had acquired extreme detachment and liberation: But he has to live on. However, though he lives, it does not cause him any bondage. He lives on simply due to the surviving impressions of the previous life. When the fruits of his previous deeds come to an end, and his knowledge extinguishes all his pains and sorrows, he casts off his present body and obtains perfect bliss.

Question.—Does the liberated soul stay in some particular region and reach there by a particular path ? In this connection the regions of the sun and moon have been mentioned.

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१. तत्परं पुरुषख्यातेर्गुण वैतृष्णायम् । योग. स. पा. सू.१६ ।।

२. ज्ञानस्यैव पराकाष्ठा वैराग्यम् ।।

३. प्रसख्यानेऽप्य कुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघः समाधि ।।
योग. कैवल्यपाद. सूत्र २६

४. धर्म मेघ मिमंप्राहुः समाधि योग वित्तयः ।
वर्षत्येष यतोधर्मामृत धाराः सहस्रषः ।।

१. चक्रभ्रमणवद् धृतशरीराः । सां. अ. ३ । सू. ८२

Answer—The route lies through the objects which we have already described. Of these 32 and 33 are the manifestations of the Prakriti and one is the causal Prakriti itself. After crossing these 33 regions, only the region of the Brahma remains to be reached. There the liberated souls reside. See diagram No. 18 illustrating the 33 regions.

We have described in details the 33 objects, the method of realising them, and perceiving the Brahma through them. The knowledge of self has been described in our book "the Science of Soul" and in a general manner it has been treated in this book also.

Question:—You have described the manifestations of the Prakriti and have also given the method of perceiving the Brahma through them but you have given greater importance to extreme detachment. Why is it so ? Other learned sages stop with the knowledge which brings liberation.

Answer:—The love of Prakriti and its manifestations is the cause of bondage. Similarly the love of Brahma is also the cause of bondage in the region divine. Hence both these attachments should be given up, in order that the Yogi may feel entirely liberated. Even the love of the Brahma is the cause of bondage. A Yogi must get free from it. Hence in our opinion exrreme detachment is the chief means of salvation.

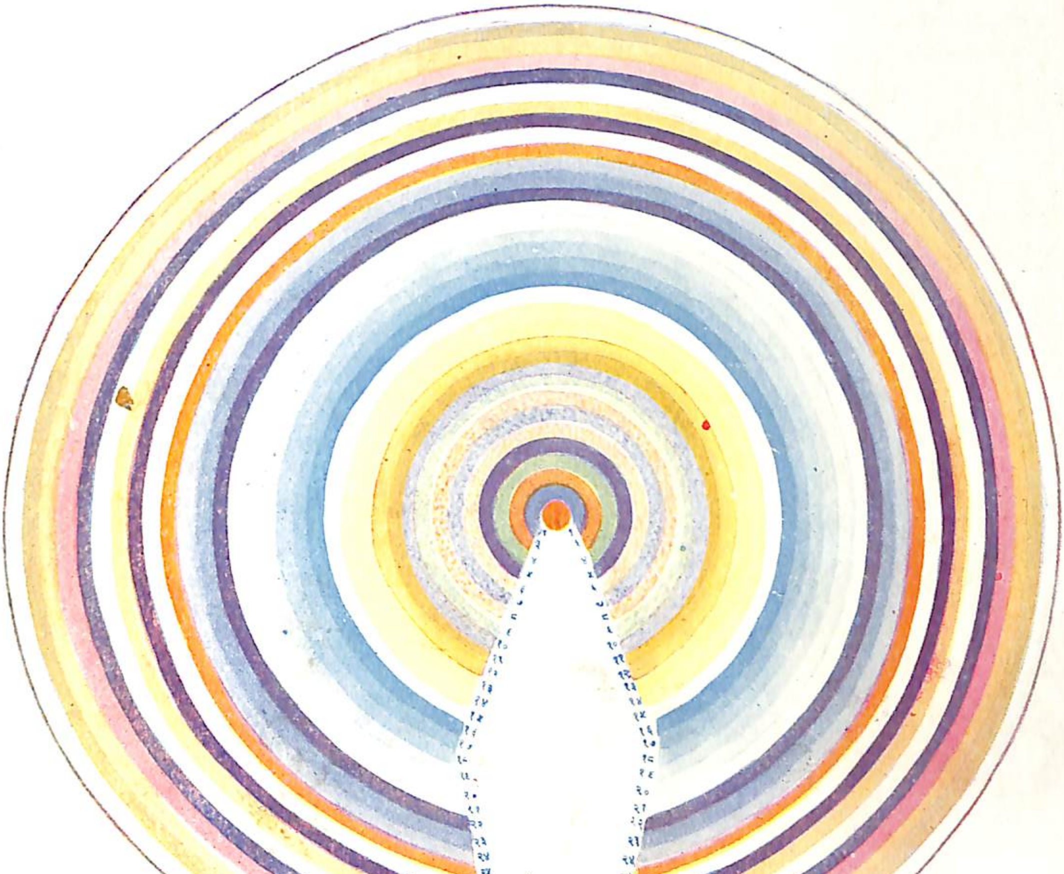


Diagram No. 18

Evolution of the thirty-four elements and their forms from the Brahma to the 'cosmic earth element'.

PART V

LIBERATION OR SALVATION

As to liberation or Salvation the various teachers hold different ideas and opinions. There are many views in this respect. Doubtless no body has come back from the state of liberation to give us an account of what he saw. As it is a matter beyond human ken we have to depend upon inferences and suppositions.

Ancients have written much on the snbject and much is being written even now. Some writers draw on the old books while others describe their own experiences. This will go on in future also. The present physicists do not recognise the existence of the self because their microscopes or telescopes do not reveal these entities. Under these circumstances the question of liberation does not arise. There are many Buddhist books on the non-existence of the soul; and similarly there are good many works on the one ness or diversity of the self. It confuses an ordinary man's understanding and he does not know what to accept and what to reject. In this vast world, there are countless religions and sects. A person born in a certain religion is initiated and trained in its teachings. He receives impressions from his parents, friends and society and grows to regard them as correct. He forms his beliefs and convictions accordingly. His intellect is formed and duties are determined by his social environments.

There are very few persons who think independently and who study the scriptures of other religions and form their own views. Most people are governed and guided by traditions.

The teachers of the various religions have proclaimed that their tenets alone are right. They have given no freedom to their followers to think for themselves and arrive at their own conclusions.

Knowledge is limitless but man, in his conceit, has tried to restrict it to his own intellect. He has tried to limit the vast ocean to his own small water pot. But these endeavours have proved futle.

As the world is limitless, its creater or the efficient cause should also be limitless. Only the knower is restricted to a region. His body is five or six feet tall, and in it there is a tiny intellect. With such

instruments, men wishes to measure the infinite universe and its unknowable creator. It is nothing but man's ignorance. His claim would have been reasonable, if he were to concentrate on one particular region of knowledge.

So far we have described the world and its material cause and effects and the creator of the world. Now only the subject of salvation remains to be dealt with. We have to describe the nature of the salvation after which man hankers in this life or had been hankering in previous lives. So far we have used Moksha, Mukti, Apavarg and Kaivalya in the same sense, but now we will, according to certain teachers of the subject, divide it into two categories Moksha, and Kaivalya.

Views of Teachers

Nature of the Moksha or Liberation.—The teachers who believe in liberation or release recognise that in the region of Brahma there are subtle divine and causal bodies. With regard to these bodies also there are different views. It is believed that the released souls enjoy divine bliss through these bodies. Some teachers say that the liberated souls enjoy not only the divine bliss but also the divine and subtle objects. The enjoyer is the soul, which, after leaving the gross body, becomes released or Mukta.

Duration of the Moksha or Mukti or Liberation.—Some teachers say that the liberated soul is reborn but most of them are not of this view. According to them souls are released for ever. If a question is put to them as to what would heppen to humanity when all the souls are emanicipated, they say that the souls are innumerable and will never come to an end and the world will go on as usual for ever.

The region of release is said to be the region of the Brahma, about which there are several opinions : (1) The region of the Brahma is above the sphere of the Prakriti. There the released souls live and enjoy divine bliss. (2). The Brahma is all-pervading and to say that he belongs to a region is to restrict him. According to this view the divine region is not any particular region. (3). The divine region is that where the subtle five tanmatras or the subtle elements are enjoyed. There the liberated soul enjoys the divine bliss and also divine comforts. This region is quite separate from the region of the gross objects and is far far away and only the subtle creation is there and only the subtle bodies reside there. It is also called heaven or the land of the Brahma.

Four kinds of liberation in the Brahma loka

The Muktikopanishad has described four kinds of liberation as follows:—

1. *Salokya*—It consists of the worship of or meditation on God in a state of Samadhi. The Yogi feels very close io Him. God is considered as pervading everything. The Yogi thinks that, detached from everything, he is residing in the Brahma Lok. He sees God every where in the Universe. The Yogi possesses no body and yet enjos the bliss of the Brahma Lok.

2. *Sarupya*—In this state of liberatiou, the Yogi feels that he has become like God, sat, chitt and anand, he is a friend of God or His equal, he is pure, enlightened and free from all bondages as God.

3. *Samipya*—It means that the released Yogi resides quite close to Ghd. There is nothing which may obstruct his approach to Him.

4. *Sayujpa*—It is union with God through Samadhi, A Yogi completely identifies himself with Him.

The nature of Kevalya

The supporters of the idea of Kevalya do not recognize the presence of any kind of body in the state of liberation. They hold that subtle, casual, astral or desired (Sankalpika) bodies are the products of the Prakriti, and therefore, the cause of bodage. If bodies like these continue to exist in the state of liberation; what is the significance of release ?

Kevalya is, therefore, a release from all bondages of the Prakriti.

1. Knowledge is generated by the contact of the self with the mind. In the state of liberation there is no contact with the mind. Knowledge is an attribute of the self, not its nature; and an attribute is non-enternal, because it is a product. Release from the mind is the liberation of the self. The self is recognized when, in a gross body, it feels joy and pain, desire and aversion which are caused by the mind. During liberation the mind is absent. Hence these feelings are not there. There is not even the enjoyment of divine bliss, because there are no means for it. According to these thinkers the seif is neither conscious nor unconscious. They say that knowledge appears when the contact of the self, mind and the sense-organs takes place. In the liberated state, therefore, it is only the self that exists.

2. When there is some stir or wave in the Brahma it comes to be called the jiva. This jiva gradually liberates itself and becomes Brahma. During liberation it is all alone without any association with the Prakriti or its any product. It becomes Brahma and resides in its form which is sat, chit, and ananda. This divinisation of the self is Kevalya.

3. The self is essentially pure, intelligent and free, But its contact with the chitta creates in it the impression of lordship. When it knows the reality, this wrong impression or ignorance disappears and it abtains Kevalya. In the state of Kevalya the self has no contact with any kind of body. Hence, there is no question of the enjoyment of any divine bliss. It becomes as liberated as the Brahma, and is never reborn.

4. The release comes either by the knowledge or detachment in one life or many lives. But the release it has obtained. Hence there is always the possibility of its bondage again. Its release is, therefore, not eternal. Though pure, intelligent and free, it imagines itself to be bound, as the sapphire looks coloured if a coloured flower is placed close to it' Though the self is changeless, its association with the mind misleads it to imagine that it in bondage. Then it tries to dispel the iliusion, and by practice, knowledge and detachment it gets released. It resides in its own nature during the period of libration. After the period of one paranta it takes birth again. It has to come from where it went.

Absence of divine bliss in Kaivalya

Question—According to your theory, in this state does the self feel any happiness or not ?

Answer—It becomes combletely separated from the Prakriti and has no contact with any kind of body. It has no internal organ either. How can it then enjoy and happiness wtthout any instrument ? As a creator requires a material to create, so does an enjoyer require instruments to enjoy. In the absence of any instrument the enjoyment of divine bliss or products of the Prakriti is impossible.

Question—In your opinion which is better, Moksha or Kaivalya ? Which would you like for yourself ?

Answer—I prefer Kaivalya to Moksha.

Question—What type of Kaivalya would you like ?

Answer—The one in which there is no bondage of any kind.

Question—Do you think the divine bliss is also a bondgge in the state of liberation ?

Answer—It the enjoyment of such happiness in Moksha requires an effort, it is a kind of bondage. The happiness comes when the self wants it, and, when not wanted, it does not come. But there must be a means for fulfllling desire. We do not recognize any desire in the Self. The attributes like desire etc belong to the intellect or the chitta. In the state of liberation they are absent. By what means then can the bliss be enjoyed ?

Question—The self possesses many powers. Can it not enjoy divine bliss with them ?

Answer—If these powers exist in the self as attributes exist in a substance, then the self will have to be recognized as changeful or transformable as the chitta, because one power will appear after another. One pleasure follows the other. The self will be transformable like the intellect.

Question—What use is the Kaivalya if it does not mean union with the Brahma and the enjoyment of divine bliss. ?

Answer—For hundreds of crores of years there would be release from sorrows and pains of the cycles of birth and death.

Question—If the self is to return to the world after the liberation what is the use of endeavouring for such release.

Answer—We take food and stop after hunger is satisfied but have to eat again when hunger revives. The hunger is not satisfied for ever. We require food again and again. Similarly the self repeatedly endeavours for liberation.

Question—Once liberated, why need the self be reborn ? It must be released for ever.

Answer—What is obtained or earned or created can not be eternal. As Moksha is obtained or earned, it cannot be everlasting. At long last it should come to an end.

Question—You say that the self is free.

Answer—Yes, it is free but due to its contact with the Prakriti, some attachment developes in it, as a hue appears in a sapphire if there is a flower close to it. But there is really no colour in the sapphire. It belongs to the flower. Similarly enjoyments, pleasures and sorrows and pain belong to the Prakriti, but they are ascribed to the self. The contact of the self creates these attributes of Bhog in the mind, and, therefore, they belong to the mind and not to the self. It is the contact of the mind which creates the impression that the self is in bondage. When the chitta is cast off, the self is released. The relationship of the self and the chitta has come down from eternity. Though sometimes there is release, there is bondage again. This scheme is eternal. It is eternal but has an end.

The Non-etarnity of Liberation

Question.—If the association of the chitta and the self is eternal why does a break take place ?

Answer.—As day follows the night so release follows bondage, and this cycle goes on for ever. Therefore, we regard it as eternal.

Question.—The other teachers regard Prakriti or Maya without a beginning and terminable, and its association with the self is also without a beginning and terminable. The Maya, therefore, terminates for the self. Why should then the self come back to the world ?

Answer.—It does not seem to be logical that a thing which had no beginning and has been present for ever will have an end. If it had no beginning it should have no end. What is eternal at present should be eternal in future. The separation takes place only for a time and this does not make the Prakriti non-eternal. If we recognise separation we should also recognise re union in some distant future. When the relationship of the self with the Prakriti has been eternal, it should continue to be eternal even after release, or should we think that the self also dies ? The Maya or the Prakriti should not be regarded as without a beginning and terminable, but as one without a beginning and eternal and the association of the two be regarded as non-eternal. Then there would be no difficulty. The two objects would be eternal and their association would be non-eternal. If their association is regarded as non-eternal, the bondage and release would naturally be non-eternal. For instance hunger is non-eternal. We feel hunger which is satisfied when we eat. The hunger returns and is satisfied when we eat. Thus, it goes on. The release comes and is terminated.

The eater is daily present but the hunger and satisfaction alternate. Thus the eternal self is ever present but bondage and release alternate. The self is, of course, free but being limited, its contact goes on taking place. The contact is non-eternal; but the Prakriti and self are eternal and the contact is responsible for ascribing the bondage to this self. In the absence of the contact the self is free.

The Nature of Liberation

Question.—If you do not recognise any kind of Bhoga in the state of Kaivalya. then there is no necessity of going to the region of the Brahma ?

Answer—For me the region of the Brahma is every-where because the Brahma is all pervading. It is therefore not necessary to reach any heaven or region of the Brahma. What is necessary is to break the bondage of the Prakriti. This in my opinion is liberation.

Question.—Then what is the purpose of unity with the Brahma, or its realisation.

Answer.—It was the contact with the Brahma which caused a stir in the Prakriti and it produced many effects. This relationship is the cause of sorrows and pains and it is necessary to acquire a thorough knowledge of it. Hence all the objects, from the grossest to the subtlest, have to be understood. The Brahma permeates them all and is the efficient cause of all. Hence a correct and thorough knowledge of the Brahma is necessary. If we understood only the material cause and not the efficient cause then our knowledge would be incomplete. Hence the realisation of the Brahma is necessary.

Question.—What is the cause of liberation ? The knowledge of the Brahma or the knowledge of the Prakriti and its transformations ?

Answer.—The Prakriti is the cause of our bondage. The knowledge of the Prakriti and detachment from it are the causes of liberation. The Brahma is not the cause of our bondage. The realization of the Brahma cannot, therefore, be recognised as the cause of liberation. For instance, a traveller is going to a village. His destination is the village. On the way there are many gardens which he sees. He also experiences hot sun and cool breaze. Similarly the object is to understand the Prakriti and its transformations, which are the causes of our bondage. Along with it we also perceive Brahma, but it does not mean that realisation of the Brahma is release. The Brahma would have

been the cause of our release if it were also a cause of our bondage. In fact the cause of bondage is the Prakriti and, therefore, the release from it is our aim. The Brahma is neither the cause of bondage nor of release.

Question—You seem to be very ungrateful to the Brahma. He has done you many acts of kindness. The creation of the universe itself is an act of great benefit. You should not be so ungrateful.

Answer.—It is right that the contact of the Brahma is responsible for the creation of the universe and it has been of great benefit to the self, because it has provided Bhog, and liberation to it. but is it not also true that the Brahma is the cause of the bondage of the self? If the cooperation of the Brahma were not available to the Prakriti, the latter would not have been able to produce the world. But from eternity the sequence of pleasure and liberation of the Jivas has been going on. Hence the creation of the world was necessary. But the self wishes to be free from its bondage of obligation both to the Prakriti and the Brahma. The self's contact with either of them can be only of attachment. It is the attachment which is the cause bondage. It may be the attachment to the Brahma or to the Prakriti. The love of the Brahma would lead to concentration, worship, contemplation and Samadhi, and this will constitute a sort of bondage. Hence in our opinion the contact either with the Brahma or with the Prakriti is the cause of bondage, and interferes with the freedom of the self. If you suppose that in the of state liberation there is the enjoyment of bliss, then it would require some means or instrument, which can be either a subtle or a spiritual body or the chitta, because only with the help of one of them the self can enjoy the bliss. If the subtle body or any other instrument is there the self's contact with the Prakriti will continue as before, but liberation should mean the completest absence of such contact.

Question.—The Vedas and the other scriptures have laid down that the realisation of the Brahma leads to liberation, acquisition of bliss and extinction of all sorrows. Is it no so ?

Answwr—The Prakriti and its effects are associated with the Brahma. By realising them we also realise the Brahma. Here the realisation of the Brahma is not the chief cause of liberation. The cause of liberation is the Prakriti, with which the self is associated for Bhog and liberation. What we think necessary for liberation is complete separation from the Prakriti which is the cause of bondage. When

there is no connection or contact with it what would be the means of the enjoyment of bliss ?

Absence of Bliss in Moksha

Question—Is it not possible to enjoy bliss without an instrument or body ?

Answer—We think that happiness is created by contact, and the contact must have a cause which does not exist in the state of liberation, because there is no instrument. How can then bliss be acquired. Moksha means release of the self from bondage. It does not mean bliss. In the state of liberation there is nothing like bliss or happiness. It is liberation pure and simple. The teachers who recognise bliss in the state of liberation also recognise the existance of a subtle body in that state. As the subtle body is also the product of the Prakriti where is the release from its latter. This sort of liberation is only a kind of bondage.

Question – In the state of liberation, the self can enjoy bliss even without any instrument. There is a stir in the Prakriti without any instrument when it comes in contact with the Brahma. Thus, by chance accident bliss can be enjoyed in liberation.

Answer – If we suppose this to be possible, then we will also have to suppose that happiness can be obtained without the internal organ; but this does not happen. How is it then possible to enjoy bliss without an instrument ? The knowledge and activity in the Prakriti are created by its contact with the Brahma and they are for the Parartha Purush. The contact does not result in the enjoyment of happiness. Just a stir starts Hence a mere contact of the Prakriti with the Brahma cannot enable the self to enjoy happiness. If an enjoyment of happiness be possible without any instrument in the state of liberation then in this world also pleasure must be possible without the internal organ. Then we will not stand in need of any instrument what so ever, but it does not happen in the world and cannot happen in the state of liberation.

The scriptures, the Vedas, and the Upanishads etc. are the means of acquiring liberation. They impart ordinary knowledge The higher knowledge is acquired only through Samadhi. Before reaching the state of liberation, if the self feels that it wants nothing, not even divine pleasures or spiritual bliss because both of them are the causes of bondage, then will the Brahma force bliss on such a self ? If the

Brahma is sat, chita and anand, the self has also become such. The bliss of the Brahma is infinite because the Brahma also is infinite. The bliss of the infinite must be infinite. The liberated self is tiny and, therefore, its happiness also is tiny. It has no scope or space for more happiness. A man possessing great wealth can afford great expenditure but a man having small income has to restrict his expenditure. The duties and achievements of a soul end when it is liberated. When it itself has become bliss what more bliss does it need ? If it obtains any bliss from the Brahma it would be non-eternal. For a liberated soul we do not consider more bliss necessary than what it has. In this world a Yogi establishes his union with the Brahma in Samadhi. Then he obtains bliss. If it is supposed that similar bliss is enjoyed in the state of liberation also what is the difference between this world and the region divine ? It would be better to continue to reside in this world in that case. But this sort of bliss does not last for ever. It is experienced only in the state of Samadhi; but no body is perpetually in a Samadhi. When the gross body is there, the Yogi will have to leave his Samadhi after a certain time. Then there will be a break in the happiness. In the state of liberation also, happiness can be experienced only with the spiritual body, but even in that state, the body and the chitta will not be constantly associated with or attached to it. It cannot be into perpetual Samadhi. Being limited, it will have to get up, because it will get tired by constant association. When separated, the happiness will cease. Thus we do not see any difference between this world and that. We therefore, think Kaivalya is preferrable.

Absence of Subtle body in the state of liberation

Question—If you do not recognize the existence of subtle, astral or Sankalpika bodies in the state of release, how can bliss be enjoyed there ? Who will aspire for the Kaivalya where there is all nothingness or inertia ?

Answer—You think that such a body is necessary for the enjoyment of bliss in liberation. But this idea will land you in to difficulties. Such bodies are made of the Prakriti which is their material cause. There is no other meterial cause. When the Prakriti will return to its Pralaya state, these bodies also will be reabsorbed into their material cause and dissociated from the liberated soul which will have to exist all alone. This is called Kaivalya. It may be said that these bodies in the state of librations will consist chiefly of the sattva. But it

is not possible. What is produced cannot be eternal. It has to perish one day. This self will either stay all alone in the state of liberation or will have to return again to the world of the mortals. The subtle body will enter Pralaya and the bliss of the released self will come to an end.

You said that in Kaivalya the self would be reduced to nothingness and inertia. But we recognize the self as eternal, and therefore never reducible to nothingness. It cannot be inert either, bacause it is intelligent, and consciousness is not the result of its contact with any thing. It is eternally conscious. If by nothingness you mean absence of sorrow or happiness produced by the self's contact with other objects, we accept it, It does not mean that it has lost its conciousness. What is absent is the absence of happiness. In fact, sorrow and happiness are the attributes of the chitta and when the self has separated itself from it the attributes will also leave the self. Hence it would be better to reside in Kaivalya than in release or liberation.

The Brahma does not permeate the Self

Question—The region beyond the sphere of the Prakriti is regarded by us as the divine region and abode of the liberated souls. Do you agree ?

Answer—By accepting this position the Brahma would cease to be pervasive. We hold that the Brahma is pervasive and the Prariti is the pervaded. We do not think that such relationship exists between the self and the Brahma. The Brahma cannot be excluded and eleminated from the Prakriti. It may be argued that the Brahma is the pervasive and the liberated souls are the pervaded. It will lead us to recognize that the soul or self is breakable and penetrable and its region is pervaded by the Brahma. The Prakriti is transformable. Its parts or divisions can be pervaded by the Brahma. But the self is indivisible and therefore the Brahma cannot pervade it.

Question—Is the self a bit grosser than the Brahma ?

Answer—If grossness be ascribed to it, it will have to be recognized as changeful and transformable.

Question—Do you think there is a difference between the consciousness of the Brahma and that of the self ?

Answer—In that case you will have to recognise the self as transformable. Because the subtle consciousness pervades the gross consciousness. Hence the self like the Prakriti will be transformable. If no distinction is recognised between the consciousness of the Brahma and that of the self, they both could be eternal and changeless. The consciousness of the Brahma is as subtle as that of the self. There is no difficulty in recognising the consiousness of both as equally subtle.

Question—The consciousnes of the Brahma is infinite and vast. Will the self penetrate it and reside therein ?

Answer—The Brahma is not different from the self. They are both akin. Brahma is the same substance as the self. Their subtlety is also of the same kind. This union is of two conscious entities. They cannot, therefore, be related as the pervasive and the pervaded. This type of relationship exists between two sub tances different from each other, one of which should be changeful. Some teachers recognise that the Brahma pervades the self, but on the basis of our experience we hold that it is not pervaded, because in that case the self will have to be recognised as gross and changeful. If the Brahma pervades the self the latter cannot be both conscious and subtle, and we should, therefore, recognise equal subtlety and consciousness in both. Where the pervasiveness of the Brahma ends, the pervasiveness of the self naturally begins. If the consciousness of the self is supposed to be gross, then it will have to be recognised, as transformable. Hence there is no relationship of the pervader and the pervaded between the Brahma and the self. Such relationship exists only between the Brahma and the Prakriti. The Prakriti is both gross and subtle, and therefore it is pervaded.

The self never changes and does not, therefore, become now subtle now gross. It is changeless and detached. There is no space inside it which may be occupied by the Brahma. The only difference between the Brahma and the self is that the Brahma is vast and the self is so tiny that it is unbreakable and impenetrable. Nothing can be subtler than the self. Of couse the Brahma is equally subtle. Hence we can not recoguize the relationship of the pervader and the pervaded between the Brahma and the self. If the Brahma is regarded as pervading the self, the latter becomes breakable, penetrable and changeful. On the other hand if the self is regarded as residing in the Brahma, the latter becomes penetrable. Hence both should be regarded equally subtle and changeless. In respect of subtlety and conscious ness both are equal.

Difference between the Subtlety of the Self and the Prakriti

Question—Is the subtlety of the self equal to that of the Prakriti or smaller or greater than it ?

Answer—We hold that the Brahma pervades the Prakriti. It is because the Brahma is subtler. We also hold that the Brahma and the self are equally subtle. Hence the subtlety of self is greater than that of the Prakriti. According to the Sankhya the self and the Prakriti are equally subtle and the self and the primordial Prakriti are formless.[1]

The question arises that if the Prakriti is formless why does it undergo a change ? A formless object should not be changeful. The Nyaya Vaisheshika holds that the particles are too small to be break able or divisible and they are eternal. No change is possible in their causal form. The universe comes into existence when the particles combine by chance. Essentially they are not transformable. It is their combination which initiates creation. The particles are the subtlest state of the five elements and constitute the primary cause of creation. The Nyaya-Vasheshik recognises the space as separate, subtle and all-pervading and the particles are supposed to be residing in it.

The Shankhya does not recognise the Prakriti as a separate object from the particles. It holds that the Prakriti is something like a combination of the particles. The commentators of the Shankhya think that the Prakriti in its causal state is formless, but it is changeful. The Shankhya does not mention the all-pervading and all-enveloping element. According to them the self and the Prakriti are eternal and formless. Therefore the relationship of the pervader and the pervaded cannot be established. Hence they ascribe two attributes to the Prakriti. In causal form, it is eternal and in its effects it is non-eternal. The particles of the Nyaya-Vaisheshika can combine, but it is debatable how the eternal and all-embracing Prakriti of the commentators of the Shankhya can break itself into parts and produce a multiplicity of objects. Two contradictory attributes cannot be ascribed to the Prakriti. We cannot say it is changeless and also changeful. This statement should be self contradictory. When we say that the Brahma is attributeless and also possesses attributes, we contradict ourselves and are not logical. Hence we have to prove that the Brahma is attributeless. By ascribing two contradictory qualities to the Prakriti, the

१. प्रकृति पुरुषौऽन्यत् सर्वमनित्यम् – सां ५–७२
न च भागलाभो भोगिनो निर्भात्वश्रुतेः । सां० ५–१३

Shankhya has created a confusion. In our opinion the Prakriti should be regarded as a bit gross, one possessing a form. Only then it will be true to say that it is transformable. If we regard the Prakriti as formless, eternal and all pervassive, it cannot be at the same time transformable. The Bhahma is also eternal, formless; and all pervassiveness of two objects would be an absurdity which would make the conscious Brahma transformable, and inanimate. If the Prakriti were regarded, in its original form as consisting of tiny particles as the Nyaya-Vaisheshik holds, then there would have been no illogicality. But the commentator thinks that the Prakriti is eternal and formless as also subtle and all pervassive, not evidently graspable. Both are subtle and therefore ungraspable. Thus the Prakriti is inert, formless, all pervassive and subtle. All these attributes do not fit in a transformable object. This will leadto the absurd conclusion that the universe has not been created.

The Vivartawadis recognise the Brahma as conscious, formless, subtle and pervassive and thus establish their theory of Vivarata. The objections which apply to the Shankhya theory of materialism and its commentators apply equally well also to the Vivarta theory. The Shankhya says that the inert is transformable and the Vivartawadi thinks that the consciousness or intelligence undergoes a change in a way. What they call Vivarta is really a transformation. The Vivartawadi do not say that the Brahma changes its form or undergoes Vivarta. The Shankhya also does not say that the inert or the Prakriti essentially changes. Hence there is a flaw in the arguments of the both. They advance hair spiltting arguments and explain away this flaw, but it is not convincing. A transformable object also can be eternal. We do not believe in the absence of cause. For instance take wheat. It is changed into food. Food has changed partly into exreta and the latter into manure, which produces the plant of wheat and then wheat, food, manure etc. and thus the cycle goes on. Now the question arises which is eternal, the cause or the effect ? The eternity is there but the question is whether it belongs to the cause or to the effect. This is what causes confusion.

Another view is that when the seed of wheat is destroyed, then its plant grows, and later when the plant is destroyed, the wheat is produced. According to this view the effect appears when the cause disappears. But the Shankhya Yoga does not believe in the destruction of the cause. It believes only in its transformation. The cause changes

and assumes the form of the effect and after undergoing several changes it reaches the causal state again. This applies to the Prakriti also. In one state it is the cause, and in the other it is change and in the third it is the effect. Here the absence of the eternity of the causal substance is not recognised even while it is transforming itself. It is not recognised even when the Prakriti has produced an object. The substance was present during its casual state as well in its products. One single object thus has three states but it does not lose its original form which sustains through all the three states. The Shankhya-Yoga, therefore, says that the causal state is eternal and the transforming and the effectual states are non-eternal. The causal state is regarded as eternal and, therefore, indestructible. It says that the Prakriti is also subtle but not as subtle as the self and the Brahma,

The question now arises whether the two states, transforming and effectual, are different from the causal state. Evidently the effect seems to be different from the cause, though the Shankhya calls it the state of subtlety, meaning thereby that the cause and effect are related mutually in a subtle manner. In the effect the cause is present in a subtle manner and there is no distinction between them. As the causal object has transformed itself into the effectual object, there is no distinction between them. The Shankhya says that the causal state is eternal, because it accompanies the transforming as well as effectual states. Hence the question arises whether the object is eternal or the state is eternal. It is the object which is regarded as eternal. It is the result or effect of the states. The object is essentially eternal. In fact the object and the states are considered identical by the Sankhya.

The Vivartawadis have imitated the Shankhya. The Prakriti of Shankhya is in its essential form eternal and is also copable of transformation. Though changeful, its essential nature remains indestructible. It produces many objects but maintains its nature, and continues to be formless and eternal. The Vivartwadis ascribed all its attributes and functions to the Brahma. In our opinion, therefore, the theories known Parinamwad and Vivartiwad are the same. The Shankhya advocates the transformation of the Prakriti and the Vivartawad advocates the transformation of the consciousness. The conscious Brahma becomes Ishwar or Lord and yet continues to be eternal or formless. Then it changes into the Jiva but its essential nature remains eternal and formless. The Vivartawadis say that the Brahma is one. Ishwar and Jiva are its two states but they are not different from the

Brahma. Shankhya says that the state of Prakriti changes and the Vivartawadis say that the states of the Brahma change, but they both advocate transformation. The only difference is that the Vivartawadis use the word 'Vivarta' and the Shankhya uses the word 'Parinam' but both the words have the same significance, that is transformation. But the Shankhya cannot do without consciousness or the Vivartawad without the Prakriti or the Maya. The Vivartawadis therefore regard Maya as eternal but terminable and thus account for the creation. According to Shankhya the Prakriti in its causal form is eternal and in its effect it is non-eternal. This is how they account for the creation. According to the Vivartawadis there is complete identity of the self and the Brahma in the state of liberation and nothing exists but the Brahma. Hence their liberation amounts to Kaivalya. The Shankhya sees the Prakriti in many forms and the Vivartawadis also see the Brahma in many forms. Both the theories seem to be similar as regards the Ishwar and Jiva. The difference lies only between the innert and the conscious but the Vivarta and the Parinam are the same or similar.

The question raised was whether the subtlety of the Prakriti is like that of the self and the Brahma. We have said that according to the commentators, the subtlety seems to be like that of the self and the Brahma. The Brahma of the Vivartawadis retains its essential nature or formlessness and becomes Ishwar or Jiva. Why should not then the Prakriti of the Shankhya retain its essential nature, formlessness, subtlety and eternity, and be as subtle as the Ishwar and Jiva. In these circumstances we will have to recognise similar subtlety in the self, the Brahma and the Prakriti. Now again the question will arise as to how to establish the relationship of the Brahma and Prakriti, as the pervader and the pervaded, when all the three entities are equally subtle, Who will pervade whom ? Hence it is that the Shankhya has given no importance to Ishwar and the Brahma. It only discusses the Prakriti and the Purusha and therefore, the subtlety of the Prakriti has been advocated like that of the self. But in our opinion the Brahma and the self are subtler than the Prakriti. We have already proved that the first two are equally subtle. It is not illogical to hold that the self and the Brahma are equally subtle, but if the Brahma and Prakriti are equated, then we will land into difficulty because if the Brahma and Prakriti are both considered as qually subtle, their relationship as the pervader and pervaded will be illogical. Hence we regard Prakriti as gross. Then the Brahma can pervade the Prakriti and the later can be transformable which will not be possible if we ascribe formlessness to it.

The Vivartawadis believe in the indentity of the Brahma and the self or in the oneness of the Brahma. In reality the Monism (indentity of the Brahma and the self) can hold good in the state of liberation but in the creation of the universe they have to postulate Maya and regard it as eternal and terminable. The monism would have been real and logical, if its followers could do without Maya. But Prakriti and its products are there staring at us and therefore the extistence of the Maya cannot be denied. They have to believe in the existence of Maya. Then what is the objection in recognising the Prakriti of the Shankhya ? It was better to recognise it which could very easily account for the creation of the world. Where was the necessity of imagining Maya as a separate entity ?

Is the Prakriti beginningless and terminable

In our opinion it is not tenable to regard the Prakriti as without a beginning and terminable. What was never created and yet has been existing cannot be terminable. It has never gone out of existence so far, then how can it be terminable now ? If it has been eternal itshall be eternal in future? If it has been eternal so far how can it be non-eternal in future. It would have been better and more logical if the monists had recognised Maya like the Prakriti of Shankhya as transformable, eternal as cause and non-eternal as effect. But by recognising it as eternal and terminable they have destroyed it at its very root. If in the state of liberation the relation of the self and the Prakriti is taken to be terminated, the Maya can retain its form and the self has its release. The Maya will exist nor for itself but for others. Mere words cannot put an end to the existence of a substance. The liberated soul has separated itself only from the Maya or Prakriti but the latter does not go out of existence. The Monists recognize the end and not the creation of the Maya. But that which is not created does not come to an end. It will have to be recognized as eternal. It can be questioned how an eternal object can transform itself. What is eternal has no beginning and cannot be completely destroyed. We do not recognize complete destruction of any object. A causal substance changes into an effect. It is not destroyed. Thus the Prakriti can be regarded as eternal and transformable. If we say that something comes out of nothing, it can be questioned. But we do not say that a cause can ever be absent. What happens is that the cause changes into many states. If the eternal can be terminable it means that the cause undergoes changes and eventually becomes an

effect. The essential nature of the object has not been destroyed. But when we say that the essential nature has come to an end, an object both eternal and terminable is neither conceivable nor existant. What is possible is separation followed by release. It avoids the absurdity of destruction. The Jiva wants release from the Maya or Prakriti and not the destruction of the latter. As release can be obtained simply by separation from the Prakriti, the eternity and terminability of the latter cannot be logically proved.

The All pervasive Conscious Brahma

Since very ancient times, discussions about the visible and invisible have been going on, and different views and thoughts have been expressed about them. This flow of the stream of thought is ceaseless. The seers and sages have achieved success in their quest of subtle truths by their Ritambhara (truth-bearing intellect). Where material methods of man cease to be useful, the seers, through conscious Samadhi, explore truths which is beyond the ken of the sense-organs or the mind.

At the dawn of civilization, the seers began to wonder at the nature of the visible world. They were struck by the splendour of the heavens and began their search of the creator of the great universe and succeeded in forming an ideas of the power whose presence or proximity is responsible for bringing into being all that we see. This conscious and intelligent power is called by the name of Ishwar (God).

The greatest achievements of the modern scientists pale into insignificance before the skilful, artistic and systematic creation of the universe. Science only presents an outline of the great creation. But the great ancient seers perceived the power behind the wonders of this creation.

How can any thoughtful person say that the human belief in God which has come down from times immemorial is hollow and baseless ? There is no region on the surface of the earth where men do not believe in the existence and power of God. There are some athiests, but their number is insignificant. The modern scientific materialism has not succeeded in weakening the belief in God.

Those who have denounced God throughout their lives have been heard to say, "Oh God, I denounced thee through the whole of my life and battled against you but I have found you most powerful, beyond all human speculation. I own defeat. It is most difficult to perceive this".

God is thought of in two ways, religious and philosophical. We can safely say that there is no human society in the world who is collectively athiestic. The origin of religion is the idea of God. Every religion in the world recognizes the existence of God in some form or the other.

The only exceptions are the Charvakas of old and the Marxists of the present day. In reality they denounce only such God in whose name hypocrites are thriving. Mr. Niketa Khruschev, the staunch follower of Marx has remarked that he believes in neutral God. Now the neutral God is the Brahma who is inactive, non-transformable, formless and pervasive; whose contact sets the Prakriti in motion. Such a Brahma is acceptable even to the marxist materialists.

The second way is philosophical. The scientific approach is included in it. When we discuss an object only verbally the approach is philosophical, When we demonstrate it practically, the method is scientific. The Indian philosophy is divided into theistic and atheistic. The theistic philosophy includes the six schools—Yoga, Sankhya, Nyaya, Vaisheshika, Vedanta and Mimansa. The atheistic or materialistic philosophy consists of Charvak, Bauddhist and Jain views. Essentially no philosophy is purely atheistic or theistic. In either of them there is an intermingling of the two views. It applies to the European philosophy also. All these systems eventually lead us to the greatest and most wonderful intelligent power.

Some materialists feel irritated by the mere mention of God's name. But we need not quarrel about a particular word. The object of our thought and meditation should be the intelligence of consciousness. Call it by any name.

The materialists are unable to explain how the universe came into existence. Mere jugglery of words would not do. We should try to get at the core of a problem with honesty and seriousness. Then we will reach near the truth.

The materialists think that the universe is changeful. It automatically forms and dissolves. It means that the main inert elements move without any urge from a conscious power. The five elements themselves create the world. They do not need any conscious element as an efficient cause.

It is easy to make such statements, but if intelligently and critically examined they would prove to be a structure on the foundation of sands. No inanimate object in the world appears to be moving by itself. There is no creation which has come into existence without any urge of an intelligent power. What seems to be moving by itself has at its back an intelligent urge. Philosophically an inert object moving by itself is an impossibilily.

There is a wrong idea prevalent about the Sankhya that it regards the primordial Prakriti as an independent material cause, which means that the transformations in the Prakriti take place without any conscious urge. But this is not the view of the Sankhya. The word "doer" in Sankhya for the Prakriti has been used in a technical sence and means 'transformation'. During the course of change or transformation the Prakriti does not need any cooperation of any object. The transformation of the Prakriti into the universe does not require any body's collaboration. The change can occur in the Prakriti independently. But such a thing is not possible in the self or the Brahma. This is the significance of the word 'doer' in respect of the Prakriti in Sankhya. Sage Kapila, author of Sankhya says that Ishwar cannot be the material cause of the universe.[1] The followers of the monism and qualified monism endorse this view. Further on, it is said that due to His contact with the Prakriti Ishwar is the lord of all and it is due to this contact that attributes are ascribed to Ishwar.[2] The proximity of the Brahma has laid the thinkers to ascribe to it the creative attribute and to regard him as omniscient.[3] Another teacher of Sankhya is Panchashikha. He says that the Prakriti begins to transform itself under the supervision or lordship of the Purush, and by Purush he means Ishwar.[4] It is the proximity of the Brahma which causes movement in the premordial Prakriti. Hence the theory of automation is not supported by Sankhya. There was yet another teacher of this philosophy, named Varshaganya. He is of the opinion that the Prakriti needs no conscious Purush to set it in motion.[5] It is on this principle that the

१. ईश्वरासिद्ध। अ. १-६२.

२. तत्सन्निनिधानादधिष्ठातृत्वं मणिवत्। सांख्य अ. १-८६

३. सः हि सर्वकर्त्ता। सां ५६ सां ईहशेश्वर सिद्धि। ५७ सांख्य अ-३

४. पुरुषाधिष्ठितं प्रधानं प्रवर्तते।

५. प्रधान प्रवृत्तिर प्रत्यय पुरुषेणा परिगृह्यारणा विसर्ग प्रवर्तते।

Jain and Buddhist thinkers have based their theories which deny the existence of God. But if critically examined their doubts or scepticism about the existence of God would prove to be hollow and illogical.

In the world of philosophy, the well-known view is that the universe should have a primary principle. The monists think that this principle is a conscious power. Bhrishapati, Charwak and modern materialists, as also Marxists think that it is inanimate. If the first principle is one, it cannot be both inert and conscious. These thinkers hold that the conscious transforms itself into the inert and the inert changes into the conscious. If these theories can stand criticism, it would be difficult to recognize the existence of God. If the conscious becomes inert what is the speciality about monism ? The other thinkers hold that the inert becomes conscious. In fact, both classes of thinkers stand on the same ground. The first principle can not be both inert and conscious. Whether the first principle be regarded as inert or conscious, the principle is there. The conscious and inert are opposites like light and darkness. The out and out materialists seem to be logical when they are indifferent to the conscious first principle, but the monists believe only in one first principle and also say that this principle manifests itself sometimes in a conscious and at other times in an uuconsciuos form. With this theory they cannot offer a clear explanation of the creation of the world.

If we recognise the conscious and the inert principles having independent existence, the position becomes quite logical. It signifies that Ishwar sets the Prakriti in motion and thus the world is created. The recognition of the conscious and the unconscious as independent objects is nearest the truth. This leads us to think that there is the highest power which controls the universe. This principle leads to happiness but the materialist thinkers and also the monists are sadly indifferent to it.

Happiness in the Divine Region

Question – Do you think that the divine region is a particular land where the liberated souls repair and reside and enjoy a special bliss ?

Answer—We think that the self possesses no attributes, and in the state of liberation there is a complete absence of all kinds of bodies with which any divine happiness can be enjoyed. In the absence

of the instrument of happiness no bliss can be enjoyed. The soul resides in its own form. The Sankhya says (5-74) "In the state of liberation no bliss can be enjoyed because the soul is free from all objects." When the soul exists in the world it seems to have the capacity for enjoyment. This capacity is ascribed to it due to its contact with the chitta. When the cantact ceases, the capacity disappears. The self has acquired the state of complete alofness, which is what Kaivalya mean. In this state the self has no contact with anything and is absolutely free from all bondages.

As regards the region of the Brahma it is not a particular land. The soul does not experience any bliss or happiness. Hence every land is the land of Brahma for it. We have described 32 effects or transformations of the Prakriti and have said that in the subtle state of every object the Brahma should be preceived. In a way, each such state of all the objects may be called the Brahma. There is no divine land other than the 33 objects we have described. A limited object has a land for it, but the Brahma pervades every thing and is present every where. The whole universe is his land. When all the objects in the gross and subtle states have been known; what remains to be realised is the Brahma. We can say that the region of the Brahma is the causal state of the Prakriti where the Brahma is the pervader and the Prakriti is pervaded.

Enjoyment of Bliss in Heaven

Question:—It has been said that through the subtle body the soul enjoys happiness in the region of the five tanmatras. Does the soul enjoy there the divine pleasures and also the divine bliss ?

Answer:—We also recognise the existence of each particular region. This is the enjoyment of the products of the Prakriti or the states of subtle tanmatras. The great teachers call them divine plasures, which are enjoyed through the subtle bodies. This region is considered quite separate from the gross regions. There the subtle bodies have no contact at all with the gross objects. Their only contact is with the subtle tanmatras, which they can enjoy. About these pleasures the teachers have said that when the duration of enjoyment comes to an end then the liberated souls are reborn in the world. As regards the enjoyment of the divine bliss, it is possible that the liberated souls may be enjoying divine happiness through Samadhi. But such happiness

१. क्षीणे पुण्ये मर्त्यलोके विशन्ति ।

can be enjoyed by the Yogis even in this world through a Samadhi. The only difference is that in heaven the subtle objects are enjoyed and in this world the gross objects. The worldly duration is small and the heavenly duration is long, the pleasures of the world are obtainable by effort and those of heaven by simple desire. The Mimansa Darshan says that in heaven all the souls enjoy equal pleasures. The heavenly pleasures do not differ. Difference exists only in the worldly pleasures. The duration of heavenly pleasure is so long that it can be called eternal.[2]

Seat of God in Heaven

Question:—Our prophet is the son of God, to whom he recommends his devotees for the foregiveness of their sins. Do you agree?

Answer:—If your prophet be recognised as the son of God, the latter would be reduced to the position of an ordinary house-holder in this world. Such God will be the resident of some land and would have a wife and other members of family. Such a God is conceivable in the beginning of the creation. But your prophet was born only about fourteen hundred years ago while the world had come into being millions of years earlier. Hence, it is impossible that he was the son of God. If recommendations can influence God and sins can be foregiven, what is the difference between a sinful and a moral act? The sinners would be forgiven and would be equated with virtuous people. In that case no one will care to do good deeds in this world. Because the prophet's recommendation would be available for obtaining divine forgiveness for sins we will have to believe that there is no justice even in the court of God because sinners are there as good as good people. We cannot imagine that the God who accepts recommenda tions can do justice to the people of the world.

Question—In Hinduism Krishna, Ram, Shankar, Vishnu etc. are considered as gods, though they were limited and house-holders. If they can be gods, why do you object to our God?

Answer—Krishna says in Gita "Oh Arjun, I have passed through many lives and you also have done the same, but while I know them you do not."[3]

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१. सः स्वर्गस्यात् सर्वान् प्रत्य विशिष्टत्वात् । मीमांसा ४-१५

२. काम्ये कर्मणि नित्यः स्वर्गो यथा यज्ञाङ्गे क्रत्वर्थः । मीमांसा ४-२०

३. बहूनि मेव्यतीतानि, जन्मानि तब चार्जुन ।
तान्यहं वेद सर्वाणि, नत्वं वेत्थ परन्तप ।। गीता अ. ४ श्लो. ५ ।।

It is clear that these gods, like ordinary men, had lived many past lives. If we admit that God takes birth then he should be like one of us. But we conceive God as eternal, formless, changeless, detached, without birth, and all-pervasive. If He be conceived as limited he cannot be the creator and sustainer of this vast universe. Krishna and others are regarded as gods because they possessed the Yogic Siddhis like Anima, Laghima etc. But they were not creators of the universe The Brahma is all pervading, eternal and detached. It does not take birth.

Question—Near the seat of God in heaven, there is also a seat for our prophet. The dead buried in graves, present themselves before God on the day of judgement and He rewards or punishes them and sends them to heaven or hail according to their deeds. On that occasion the recommendation of our prophet is of the greatest benefit to the departed souls. Do not you agree ?

Answer.—If we admit that the seats of God and the prophet are in heaven there would be no difference between this world and the next. In this world monarchs have thrones set with precious stones. They need not go to heaven because they can get equally good seats in the world. As regards the dead in the graves, the corpses disintegrate and come to an end. Only the skeletons survive and they also not till the day of judgement. The gross body cannot therefore appear before God. Possibly the subtle bodies might be approaching Him with the impressions of worldly life. But why should the reward or punishment be awarded on the day of judgement. It can be done on the day of death after which the next birth can take place. What is the need for the dead to continue to live for millions of years in the graves. If an individual has not earned heaven in his present life, he can be reborn and get an opportunity to earn it in his next life. Where is the necessity to wait for the next birth till the day of judgement ? Besides, what proof is there that the dead are not rewarded or punished for their deeds immediately after their death and have to wait for the day of judgement ? As regards the recommendation of the prophet we have already observed that in case God is influenced by such recommendation, how will it be possible to get justice and how sins would be distinguished from virtuous actions ?

Question—Our heaven has been constructed in a beautiful and wonderful manner. It is 1500 by 1500 miles. Its walls are made of

diamonds and other precious stones and its 12 gates are made of pearls. Don't you agree ?

Answer—You have limited the area of God's kingdom to a very small area. How is it possible for the liberated souls to be accommodated in this region ? The earth is thousand times larger than this heaven and is populated by hundreds and millions of men. When the area you have indicated is fully occupied by the liberated souls, what would happen to those who are liberated but cannot be accommodated there ? God and the liberated souls, all will have to be squeezed in the small area. Besides, what would then be the difference between the world and the heaven ? Who must be looking after the innumerable regions ?

Question.—In heaven all luxuries and comforts including the heavenly damsels are available. They are enjoyed by the liberated souls. God supplies light to them with which they see the face of God. Is it not correct ?

Answer—If the heaven consists of comforts and damsels, what is the difference between this world and that. In this world also such comforts and damsels are available and there is not much difference between them. If the liberated souls continue to see the face of God, then he must possess a body. The God who occupies the throne cannot be the creator of this vast universe and the whole creation cannot be reabsorbed by him. Hence we have to conceive of God who is omnipresent and has no limitations. The creator of the innumberable heavenly bodies must be formless, non-decaying and eternal, intelligent and all bliss. He must be above all influence or recommendations. He should not be limited or restricted.

Heaven cn the Seventh Sky

Question—God creates all the souls, which, after death, stay in the graves, God's seat is on the seventh sky, which we consider as heaven. There is the seat of our prophet also. Those who believe in our faith and prophet are recommended by him for mercy to God, who delivers judgement on the deeds of the souls, and sends them to either hell or heaven. Those who do not believe in our prophet are sent to hell. Do you doubt it ?

Answer—If God creates the souls what is the material cause of them. If it is God himself, He will have to be regarded as transformable. human beings are the cause, then the souls also would be inanimate and without an intelligent principle. How will knowledge and activity will rise in the human bodies ? If the souls have to lie in their graves till the day of judgement, it is great injustice to them. Why does not God dispense justice immediately after death ? Why should he fix a particular day of judgement for this purpose. If God resides in the seventh sky, how is it possible for his devotees living on this earth to send prayers to Him for enjoyment or happiness, because God is so far away. Besides, who looks after this earth, if God lives on the seventh sky ? As he is limited and lives in heaven, it would be difficult for him to come here. He who occupies a throne in heaven is like a human being of this earth. The prophet will have to be recognised like a minister of God. If God cannot reward or punish a man according to his deeds and depends on the recommendation of the prophet, then what is the beauty of his justice ? If God himself is omni-scient and just, why should he stand in need of recommendation from the prophet ? He can do what he thinks just. Do you think your prophet recommends for mercy only those who follow your religion ? If so, it is injustice and impartiality. Why does he not recommend even those who though, followers of other religions. are good and virtuous. Why is he partial to followers of a particular faith ? It seems that he must be hurling into hell all those who do not belong to his religion but follow some other faith, however lofty might be their character. Then your God is prejudiced against the followers of other religions. He depends on the recommendations of your prophet only. But God must be the lord of all, impartial to all and above recommendations and influences.

Question—In our heaven there are very handsome demsels. All sorts of meats, drinks, honey, fruits, sweets and many kinds of food are available there.

Answer—These objects are available in this world also. Why need, therefore, a man go to the heaven for them, ? Of course, a very poor man alone may desire to go there but wealthy millionaires of the world would not like to go there because every thing that the heaven provides is available in this world as well, and for them there is no difference between the heaven and earth.

Question—In heaven there are only gross bodies and not the subtle ones. There are beautiful gradens and canals, silken robes and jewellery and jewelled seats, The jewelled gold seat of God is carried by the angles and the prophet is only next to God. All conceivable comforts and luxuries are available in heaven. What have you to say to it ?

Answer—All the objects which, the prophet says, exist in heaven can be had in this world also, and in the present world such comforts are now available in countries like America, England, France, Russia, Egypt and India. It is not necessary for a man to go to any heaven for them The seat of God is carried by the angles but now-a-days better transports like cars, planes and Helicopters have been invented. Hence the world is more comfortable than the heaven. Canals, gardens and other things form part of the residences of many wealthy persons these days. Comforts have so much multiplied that they cause diseases and ailments. Perhaps during the time of the prophet these comforts had not been invented in his country and, therefore, poor people were induced to covet such a heaven. Only such people will like to go to such a heaven. as have never been able to enjoy these comforts in this world and who hanker after them. But a man who has detached himself from comforts and pleasures would not care for them. Comforts are the cause of many pains and sorrows in this world. Then how will they give bliss in heaven ?

When it is said that the seat of God and that of the prophet are close to each other, it means that both of them have physical bodies. It follows that God must be of the size of a man. Only then he can occupy his seat, Now how can such a being look after other regions of the universe ? There should, therefore, be a God, who can conduct the affairs of all the regions and should be present everywhere. He should need neither a throne nor a crown and should be absolutely impartial and above any kind of influence. He should be subtle, formless, unattached and not subject to any decay. His consciousness should give movement to the entire universe and regulate all its actions. The prophet has restricted God to a particular region which raises doubts regarding his powers. If the prophet had recognised an omni-present formless and detached God, there would have been no objection. He has conceived of God as he could understand him but knowledge has no limits. No body can fully comprehend him. The prophet has described him as he could. If he had tried to perceive God with his

Ritambhara intellect in Samprajnata Samadhi then his God would have been quite different. He would have perceived him as pervading every thing.

The idea of God, occupying a gold throne on the seventh sky. reduces him to the size of a man and confines him to one region. It may be said that we have also described 33 spheres or layers each pervaded by God, but this is something differnt from the conception of seven skies. We have said that the Prakriti is the sole material cause of these 33 spheres and the Brahma pervades every one of them, not that he sits on them. He is subtle and omni-present and contains all these spheres in him. They are not his seats. He is in all of them and supports them but you believe that he sits on a golden throne, resting on the seventh sky. This means that God is like a man and restricted to a particular place. God, as conceived by us, is great, all pervasive, endless and limitless. He is subtler than the subtlest. He does not require any land or throne or crown.

Liberated Souls on Siddha Shila

Jain heaven—The Jainas believe that on the peak of the 14th region there is a Siddha Shila or rock, which is 45 lac of Yojanas in length and equally broad, and 8 Yojans thick. It is spotless white, like a sapphire or milk, and bright like pearls. On this rock is the Shivapurdham and the liberated souls reside on it, free from birth and death, enjoying perpetual happiness. They have no sorrows or pains.

Criticism—Even such a great rock would be too small for the liberated souls because it cannot accommodate the innumberable souls. The size of the rock has been described but the number of the liberated souls has not been given. Man has not yet been able to determine even the number of regions; how can then the number of the liberated souls be known ? Therefore, a rock, however big, is after all limited and not suitable for the accommodation of the liberated souls. The Jainas hold that the soul contracts and expands. If so, it is not eternal and would be like the chitta and the intellect In that case, it cannot have eternal release and cannot be one with God. You do not believe that the all-pervading God is the creater of the universe. How is then the idea of eternal release supportable ?

If the soul is regarded as transformable, it is non-eternal like intellect, and eternal release cannot be obtained through non-eternal

means The Jains do not admit that the all-pervading God is the creator of the universe. Then how can the limitless universe come into existence? Its creator also must be endless and limitless. If it be said that the liberated souls combined can create the universe, it is not logical, because the universe is limitless. The liberated souls are likely to quarrel among themselves. Besides, they live on a rock of fixed dimensions and cannot therefore, create the limitless universe. Hence the idea of release is illogical.

Absence of Qualified Monism in the Brahma

Question—The souls are a part of God. When released from the Prakriti, they unite with God. Is it not liberation?

Answer—If the souls are produced, they will have to be considered changeful or transformable like the chitta. It is not, therefore, necessary to conceive of such souls. This idea applies to the Chitta, which is a product and is destructible.

Question—Does not God incarnate himself?

Answer—What you call incarnations are only great and lofty souls. They are born like human beings. As they possess divine attributes, people are devoted to them and worship them and call them incarnations and ascribe divinity to them. That a part of God is the soul is an illogical idea. God has no form and is absolutely detached.

Question—It is in the nature of soul to enjoy. This nature of it accompanies it even during liberation. The consciousness changes into enjoyment. In liberation there is complete absence of all griefs.

Answer—Enjoyment cannot be the essential nature of the soul. Nature is always the same and indestructible. There is reason in ascribing the nature or attribute of enjoyment to the soul. It is its contact with the body. When this contact ends the soul ceases to have the attribute. You hold that the soul transforms itself into an enjoyer. But if the soul changes, it is like the chitta which undergoes transformation to enjoy. Thus there would be no difference between the chitta and the transformation of the consciousness. When the mind possesses all these attributes, what is the necessity of recognising soul which is equally transformable? The Chitta alone can serve the purpose of both.

Question—We hold that beyond the sphere of Maya there is no rajas or tamas. There is only the Sattva of which the divine body is made. This body is changeless and indestructible. It is through this body that the soul resides in heaven and enjoys divine bliss.

Answer—Beyond the Maya there is complete absence of the Prakriti. How can then a satvic body exist there ? After all, even such a body would be the product of the Prakriti. The effect cannot be different from its material cause. Hence the idea of any thing beyond Prakriti cannot be sustained.

What you call the divine or the subtle body was a gross body before its transformation. A product cannot be an eternal object. The body which has become divine will have to become gross again.

Question—The sattvic body in heaven is not an obstable to the knowledge of the soul. Does not the liberated soul possess unlimited knowledge ?

Answer—The soul cannot possess unlimited knowledge. As it is too tiny and limited, its knowledge has to be limited. The soul can have unlimited knowledge only if it is unlimited. But even its divine body is restricted and it itself is limited. Hence its knowledge cannot be unlimited.

Question—During the period of Pralaya, the soul possesses no body and soul. Its knowledge therefore contracts. During creation the soul obtains gross body and its knowledge evolves and expands. The contraction and expansion of knowledge is the cause of the soul's subtle and grcss states respectively. The contracting knowledge indicates the states of subtlety and its expansion indicates the state of grossness. The nature of the soul is non-transformable and eternal and it does not decay.

You hold that during pralaya the soul's knowledge contracts. Now let us consider whether the knowledge is the nature or the attribute of the soul. If it is the nature of the soul, it should not contract because knowledge is not different from the soul. It is the part and parcel of it, and the nature of any object can not contract or expand. The soul is eternal and therefore its knowledge is regarded as its attribute. There is no harm because the substance and its attribute are insepraable. The latter can not exist without the form but in that case there would be no difference between the soul and the chitta.

You hold that during pralaya the soul's knowledge contracts and during creation it expands. Thus the pralaya and the creation are the cause of the contraction and expansion of the knowledge respectively. At the same time you say that the soul is non-transformable and eternal. Thus you contradict yourself. When you say that the knowledge of the soul contracts and expands, how can you prove that the soul is non-transformable and eternal. or non-decaying. If you hold that the soul is conscious, then knowledge cannot be separated from it. Consciousness means knowledge. There is no difference between the two. But if you ascribe contraction and expansion of knowledge to the soul, it becomes non-eternal like the Chitta.

Question—The real nature of the soul is concealed by its eternal ignorance and accumulated fruits of actions. Its real form is unfolded when the bondage of deeds drops. This is possible only when the soul crosses the sphere of the Prakriti. Then it experiences or realises Brahma. In that divine sphere the real nature of the soul appears and the Brahma is perceived.

Answer—We admit that the real nature of the soul is concealed by ignorance and accumulated deeds, and it appears when the bondage is dropped; but we hold that kuowledge is the nature of the soul, and it does not contract or expand. When the bondage is broken, the soul resides in itself, because the knowledge is its nature. It does not stand in need of acquiring any more knowledge from the Brahma. Where there is knowledge, there is also happiness. Happiness is not different from knowledge. They are identical. The Brahma is happiness because it is consciousness. If there were no consciousness there would have been no happiness. This applies equally to the soul also. Its nature being consciousness there is also happiness in it, and it does not therefore, require any bliss from the Brahma.

Regarding the soul crossing the sphere of the Prakriti, it cannot be possible because the subtle body of the soul that you have mentioned will also consist of the Prakriti. How can then it cross the Prakriti ? We cannot conceive of any divine region outside the Prakriti, where the Brahma alone exists. If the subtle body is there, the Prakriti has to be there.The soul and the Brahma cannot exist outside the sphere of the Prakriti.

Absence of Transformation in Brahma

Question—The Soul and the Prakriti (chitta and achitta) constitute the body of the Brahma. As the physical body is the abode of the soul, so do the sentient and the inanimate make the body of the Brahma?

Answer--If you think that the animate and the inanimate constitute the body of the Brahma, then like the Jivatma the Brahma will also have to be regarded as doer. The association of the soul with the body is meant for performing actions or for enjoying and suffering the fruits of the past deeds and for obtaining salvation. The soul has received this body for this purpose through its ignorance. Do you mean that the Brahma also, residing in the body, that you have described, similarly enjoys and suffers and performs actions? If it does not, what is the need of its having a body? If you regard this universe as the body of the Brahma, you have to ascribe ignorance, actions, impressions and bondage to the latter, and, in that case, the only difference between the soul and the Brahma is that the soul is small and the Brahma is great. The Brahma having a body would be sometimes bound and sometimes free. In that case we would require another Brahma, which is beyond all bondage and release. If the Brahma is ascribed a body, he would have to be regarded as ignorant. And the souls being parts of the bodies would be inanimate and subject to decay.

Question—As the Jivatma supports the body, does not the Brahma support the animate and inanimate objects.

Answer—The self supports the body in order that it may suffer or enjoy and get liberated. Is it necessary for the Brahma also to suffer and get liberated similarly? If so, the Brahma would be no better or higher than the self. The self is associated with the internal organ, which facilitiates actions and pleasures and pains. If the Brahma is supposed to possess a body, then it would follow that it possesses the internal organ also. This will lead us to ascribe to it action, enjoyment, suffering, knowledge and ignorance, and it will reduce the Brahma to the position of the soul. The only difference would be the difference of size. The attributes would be common. In that case the Brahma, for its emancipation from the body, will require another Brahma, exactly as the self requires the Brahma.

Question—During creation and dissolution, the conscious and the the unconscious constitute the body of the Brahma. Is not the Brahma qualified both by the conscious and the unconscious ?

Answer—If the Brahma is qualified both by the conscious and the un-conscious why do we admit the existence of the self as a separate entity. It is no use recognizing that the self is in bondage and gets liberation. If the conscious and the un-conscious constitute the body of the Brahma, then we have to recognize the bondage and the liberation of the Brahma as well, and also that he is the doer and the enjoyer, and one who is the doer and the enjoyer is subject to bondage and capable of obtaining salvation.

Question—The state of Brahma changes in the states of creation and dissolution. He is, in the subtle state, interspersed in the Prakriti and the Jiva. At the time of creation he becomes gross and intersperses in Jiva and the Prakriti.

Answer—If the state of the Brahma changes from subtle to gross while creating and destroying, it must be transformable or changeful like the Prakriti. As the product of the self is conscious, so the product of the Brahma also would be conscious. The contact of Prakriti will thus create change in the Brahma and the contact of the Brahma will create change in the Prakriti. Thus, the conscious and the unconscious both will become changeful. The Prakriti will produce inanimate objects and the self and the Brahma will change into concious objects. The cause of change in the conscious would be the unconscious and the cause of change in the unconscious object would be the conscious. If you think that God is not subject to change what is the necessity of ascribing a body to Him and why do you suppose that He is both subtle and gross. If God is both subtle and gross, it proves that He is changeful. It is absolutely illogical and unacceptable; because the Brahma cannot be both subtle and gross. The statement is self-contradictory. The Bramha should be either subject to transformation or it should be inactive and unchangeful. If it is changeful it is like the Prakriti and its relation with the latter would not be that of the pervader and the pervaded. You think that the Brahma possesses the attributes of contraction and expansion. You also say that in one region the Brahma is stationary and inactive but in another region, that is in the region of the Prakriti, it is active, changeful, gross and subtle. You believe that the Brahma is present in both the regions but in one

sphere it is changeful and in the other it is not. But a more logical position would have been to recognise the Prakriti alone, both as the cause and the effect, and the Brahma as absolutely inactive, formless. non-attached, pure, intelligent and ever free.

Question—The self in the subtle state and as the soul of the Prakriti is one thing and the gross self and the self of the Prakriti is another. The first is the cause and the second the effect. Similarly the Brahma in the first state described above is the cause and in the second state He is the effect. Thus the Brahma is both the cause and the effect, but the self and the Brahma are not subject to any change because the change occurs only in the inanimate universe.

Answer—You think that because the self and the Prakriti have both the subtle and the gross states, the Brahma also should have these two states, one subtle and the other gro‸s. By ascribing these two states to the Br‸hma, you try to prove that He is both the cause and the effect. But that which is the cause and effect cannot be changeless, in any case. The fact that the cause changes into the effect shows that it is changeful. Undei these circumstances the Brahma cannot be changeless and what is changeless will ever remain as such. What is changeful will ever remain changeful. On the basis of this argument, if the Sankhya theory of satkaryavada is applied, the consciousness becomes changeful and transformable. As cause, the Brahma is eternal and as effect it becomes non-eternal. The same thing would apply to the self also, and the self and the Brahma both would turn out to be like the Prakriti, because as to it, the change and decay, contraction and expansion cause and effect, and subtlety and grossness are ascribed to them. But the Brahma is intelligence and the Prakriti is inert. The former, therefore, cannot be the material cause of the latter. The attributes of the cause descend into the effect. If the Brahma is the material cause then its effect also would be conscious and intelligent, not inert. If you think that the Brahma does not change, it cannot produce inanimate objects. Hence the conscious and the unconscious cannot be the body of the Brahma.

Question—The conscious and the unconscious constituting the body of the Brahma are the qualifications of the latter. Their soul is the Brahma, it is called qualified. But the Brahma is one. In gross state it is qualified by the conscious and the unconscious and in the Pralaya it is subtle and qualified by conscious and unconscious. In

both the states it is one without a second. This is called qualified monism. What is the objection ?

Answer—That the conscious and the unconscious make the body of the Brahma is not logical. Besides, the inanimate cannot be a qualification of the animate or conscious. The qualification of inertia cannot be ascribed to the Brahma. The Brahma is conscious and changeless, and cannot, therefore, be subtle and gross both. The qualified monism cannot be proved, because the Brahma is detached and changeless.

Question—The Brahma resides in the bodies of the Gods, human beings, beasts, birds etc. but is not affected by this association. Similarly the Brahma, pervading the conscious and the unconscious, cannot be affected by their defects. The Brahma is above all sorts of influences Is it not so ?

Answer—If you think that the soul associated with the body suffers and enjoys, then it must be influenced by evils. If you consider that the consciousness does not change, then, of course, it cannot be influenced. Similarly when you think that the Brahma resides in a body and as a cause it is subtle, and as an effect it is gross, then how can it not be affected by the conscious and unconscious. In fact it becomes as changeful and transformable as the Prakriti.

God cannot be both the Efficient and Material Cause of the world

Question—Every effect has two chief causes, the material cause and the efficient cause. The Brahma is the cause of the creation, sustenance and dissolution of the universe. It is both the material and the efficient cause, as a spider is both the efficient and the material cause of the web.

Answer—The Brahma cannot be both the efficient and the material cause. When you say that the Brahma is the material cause, you make it subject to change. It means that the potter and the clay are the same. The clay is the potter and also the pot. The example of the spider seems to explain your theory, but it is not a correct, explanation. The material cause of the web is the spider's body, as the material cause of the dung is the cow. The efficient cause here is the conscious self. But you think that the body and the self are identical. The self cannot be the material cause of the web because in that case the self becomes transformable and no distinction remains between the

conscious and the unconscious. Hence the identity of the efficient and the material cause cannot be established. The same thing cannot be both the efficient and the material cause. The material cause is the Prakriti or its products and the efficient causes are only the Brahma and the self which neither change nor decay.

If you think that the conscious and the unconscious are the body of the Brahma you will also have to recognise that the latter is subject to bondage and release. It will make Brahma limited and doer and enjoyer, and strike at the very root of its omnipresence, inactivity, and changelessness. If you consider it the product of conscious-ness, then like the chitta it would be subject to production and destruction, and good and bad will have to be associated with it.

If the Brahma is regarded as inactive, changeless, non-transformable, intelligent and omni-scient, then there is no difficulty. The Prakriti should be recognised as transformable. Then the position becomes logical. and, in that case, it is not necessary to ascribe any contraction or expansion to the Brahma. These are the attributes which belong to the Prakriti.

By not ascribing any transformation to the self but only to the Chitta, every thing is all right. In that case the self remains changeless.

Question—You think that the self is not changeful or transformable and yet you ascribe bondage and release to it.

Answer—We ascribe bondage to the self due to its contact with the chitta. No change whatsoever occurs in the form of the self. We do not think that any contraction or expansion take place in it. In both the states, it is inactive and detached. The bondage and release are the attributes of the internal organ but they are ascribed to the self. It does not, however, mean that they are the inseparable attributes of the self, which is free from all attributes and functions.

Absence of a Sankalpic Body in Salvation

Question—In salvation the self can create for it a subtle body by mere desire and through it can enjoy subtle objects as also divine bliss. Can't it ?

Answer—In this world also a yogi can create a gross or subtle body, if through samadhi he has obtained knowledge and control of the tanmatras and the antahkarana chatushtaya. He possesses power to enjoy also subtle form, smell and taste and to experience divine bliss in samadhi. What is then the difference between this world and the state

of release? If one can enjoy all divine comforts and happiness in this world what is the need of reaching the state of release? In this world also a Yogi can change his physical body many times and enjoy all comforts and happiness. How then does your release differ from the Yogic release? In this world a Yogi can enjoy both gross and subtle comforts, and, in the state of release of your conception, he can enjoy only the subtle comforts and happiness. The comforts and bliss enjoyable in your kind of release are available to Yagi in this world also. Where is the necessity of going to heaven then?

With this kind of liberation the objects of the Prakriti are associated. The sankalpic body can be created only out of the tanmatras, and this body should have also the sense organs and the antakarana chatushtaya. The objects of senses to be enjoyed are also subtle. If the sense organs enjoy comforts, they should also suffer pains, because joy is followed by pain as day by night. Joy and pain are the attributes of the sense organs and the internal organ. If joys are available here and also in salvation, it means that the bondage of the body and the internal organ persists. The body and the internal organ are the cause of all sorrows and pains. If there is no release from them, there is no real salvation. It is a salvation with comforts, which is possible also in this world. Hence this kind of salvation where physical comforts which are the cause of bondage persist is no good. The Yoga Darshana[1] says, for the Yogi who has realized the soul the sattva, rajas and tamas have no power to provide enjoyment. They remerge into their cause. Then the self resides in its own form. The Yoga describes the separation from all the three gunas. But you advocate a salvation where the spiritual body, the organs of sense and the internal organ accompany the soul. It is no salvation. The Yoga philosophy says that in the state of release there is complete absence of all the objects of the Prakriti, but you say that they accompany the soul.

The Sankhya says,[2] 'In the state of release there is no attachment of the self with anything and the three gunas are completely absent." It is the real release in which there are neither joys nor pains. There is neither any action, nor any hunger or thirst, nor anxiety or sorrow, nor love or aversion. The soul resides in Kaivalya, in its own real form.

१. पुरुषार्थ शून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप प्रतिष्ठावाचीति शक्तिरिति ॥
कैवल्य० सू ३४, १

२. निर्गुणत्वमात्मनोऽसंगत्वादिश्रुतेः । अ० ६ । सू० १० ॥

The Vaisheshika Darshana says, 'Joys and pains are felt when there is contact of the self, the sense organs and the mind'. When this contact ceases, the release comes.[1] The Nyaya says, there are no dreams 'during deep sleep, so there are no sorrows during release. One whose sorrows have ended, does not feel inclined towards enjoyment'. The self is established in itself. This is the state of release.[2]

In the state of pralaya the sankalpic body that you conceive will disappear and a complete absence of the enjoyment of subtle pleasures and divine bliss will follow and accroding to your principle there would be no permanent or desired happiness till the release lasts. Thus there would be no eternal joy. If the complete absence of subtle bodies and all enjoyments are admitted, then for the liberated self, the world and the release would make no difference. The released self, according to you, enjoys all happiness, and in the state of salvation the happines is absent, then what is the use of emancipation ? During pralaya the self exists all alone. Why not admit this Kaivalya as existing both during this life and in the state of pralaya ? The release may be temporary or permanent, its nature is the same both during creation and pralaya. This sameness is possible when there is no contact of the self with any kind of body. During pralaya the subtle or the spiritual body would be an obstacle to eternal joy, because such bodies being the product of the Prakriti would be reabsorbed in it. They can not continue to exist. We have to admit that no body of any kind exists in the state of release. Then only the release would continue to be in its own form or state. Hence Kaivalya is the best state.

The Real Nature of the Brahma, Self and Prakriti

Now we shall deal with the trinity. We hold that the Brahma, the Self and the Prakriti are eternal.

Nature of the self—It is subtler than the subtlest, and indivisible. It can not be penetrated by any conscious or unconscious object. It is neutral, changeless, detached, inactive, eternal, formless, non-transformable and capable of limited knowledge. It is due to its proximity to or contact with the Prakriti and the mind that it is considered a doer

१. श्रात्येन्द्रिमनोऽर्थ सन्निकर्षात् सुखदुःखे ॥ श्र० ५१ । सू० १५ ॥
तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्ष ॥ श्र० ५१ । सू १७ ॥
२. सुषुप्तस्य स्वप्नादर्शने क्लेशाभावादपवर्गाः सू० ६३
न प्रवृत्तिः प्रतिसन्धानाय हीनक्लेशस्य ॥ श्र० ४ । श्रा १ ॥ सू० ६४

and in bondage, and many attributes are ascribed to it. It is why the self is regarded as subject to birth and death, bondage and release. In the absence of the three kinds of bodies or separation from them, it gains complete release.

Nature of the Prakriti—As a cause, the Prakriti is eternal and as an effect it is non-eternal. It is productive, supplies pleasures and facilitates salvation. Its contact with the Brahma makes it active and creates the universe. It contains in it all its products. As a cause it is subtle. With regard to its products it is gross. It is inert but in contact with the Brahma, it seems to be conscious and capable of pro- ng enjoyment and facilitating liberation for the creatures. During pralaya it is in the state of equilibrium, but becomes vast at the time of creation and envelopes the whole universe, and is perpetually active in contact with the Brahma. Its main functions are creation of the 32 kinds of objects and provide enjoyments and liberation to the human beings. Its main attributes are knowledge and activity. They put it in motion. Its contact with the conscious Brahma is perpetual. The Brahma is the pervader and the Prakriti is the pervaded.

Nature of the Brahma—It is eternal, conscious, omnipresent, formless, inactive, detached, all-embracing, limitless, pure intelligent and free. It is stirless but stirs the Prakriti. It is ever the same, but due to its contact with the Prakriti it is regarded as the doer and many attributes are ascribed to it. But it is attributeless. It is conscious and makes many objects conscious-like.. It produces, with its consciousness, knowledge, activity and power in the Prakriti. It is due to these imposed attributes that it is the object of worship, prayer and realization and an instrument of release.

The real nature of the self and Brahma—Both are conscious. Their consciousness may be regarded either as an object or their nature. They have no attribute or function other than consciousness which is eternal and changeless. As it is the change which produces attributes and functions, they are both attributeless. The self is infinitely tiny and the Brahma is infinitely great. The tininess and greatness are not their attributes but nature. We have proved that they are conscious objects. Consciousness and knowledge are the same thing. They are inseparable.

That which transforms decays. That which does not decay is eternal. Hence eternity is not an attribute of these entities. They are

sat or eternal but it is not their attribute. It is their very nature. They are called 'sat' because their consciousness never undergoes any change and they never transform themselves into anything. Ananda or bliss is not their attribute. It is their nature, because, consciousness is bliss. Hence these are not the attributes of the Brahma. It is in the transforming objects that the relationship of a substance and its properties exists. The attributes in inert objects manifest themselves when the latter transform themselves. A substance and its properties are inseparable. The latter are manifested only when the former is transformed. The attributes of eternity and happiness in the Brahma and the self appear in them not when they undergo any change. They are the very nature of the Brahma and the Self. Consciousness is itself happiness. Consciousness is associated with eternity and happiness not as a substance with its attributes. This relationship cannot be called inseparability which is created by transformation. 'Sat', Chit and Anand are really synonyms and not adjectives. Consciousness is an object which is eternity, knowledge and happiness. In consciousness exist eternity, knowledge and happiness. In is the essential nature of consciousness. The contact with the Brahma or self produces happiness in the mind. But it does not mean that the self has changed. As the sun-glass absorbs the sun rays and becomes hot; similarly the mind by its contact with the self gets happiness. Some philosophers hold that the happiness produced by this contact belongs to the self while others are of the opinion that it belongs to the mind. But it does not mean that the happiness is produced in the Self as a result of its transformation. Happiness is the nature of consciousness but it manifests in the mind when the latter undergoes a change by its contact with the self. The self was all happiness; because there is no difference between consciousness and happiness. Its contact with the self makes the mind happy as the contact with the coloured flower lends colour to sapphire. This leads us to think that the happiness has been produced in the self. In fact happiness is not different from consciousness. The ignorant, however think that the two are different, but it is not an attribute produced in the self by transformation. When the self and mind come in contact, we are led to think that a change has occured in the self. Similarly the experience of happiness in the mind is also a delusion because the mind is inert and happiness is not the attribute of anything inert. It is only its contact with the self that there seems to be happiness in the mind. In fact, happiness does not belong to it. Our experience is based on mere delusion. We also experience

that in the self the happiness is different from its consciousness but it is not so. It is only a form of the consciousness which appears as happiness. The consciousness is felt in the form of happiness because it is the mind which gives us the experience of consciousness. The means of experiencing consciousness is the mind. Through it we experience consciousness in the form of either happiness or knowledge. Happiness or knowledge is not the result of the transformation of consciousness. Only the mind has experienced it in the form of happiness. The consciousness is formless but in the mind it is felt as happiness.

This applies also to knowledge. In Sanskrit Chitta or the mind means consciousness, which also means knowledge. Knowledge is not an attribute produced by the transformation of the self. The self is itself knowledge. Where there is knowledge there is happiness. There is no difference between them, but in the mind these two are experienced differently. It is because the mind is transformable. Its transformation produces happiness, knowledge etc. The self is, in fact, all consciousness but it does not change. Hence it is called sat or eternal. Consciousness is being experienced as happiness. Otherwise, being formless, it could not be an object of experience. Consciousness is experienced as happiness and eternity and no change has been seen or felt in consciousness. It, therefore, proves that in the Brahma and the self there is no attribute other than consciousness. They are attributeless. It is due to the contact of the mind that attributes appear in the self and it is the contact of the Prakriti which manifests attributes in the Brahma. Otherwise neither of them has any attribute. The Prakriti also possesses one single attribute, that is inertia. All the other attributes which appear in it do as a result of its contact with the conscious Brahma. The Prakriti is called sat or eternal because its inertia is eternal. The interia of the Prakriti is never absent. The Brahma, the self and the Prakriti are all eternal. The Prakriti becomes conscious and begins to stir by its contact with the Brahma. The Brahma is nuetral but the Prakriti acquires knowledge and activity by its mere contact with the consciousness.

The Brahma and the Prakriti are eternally associated. Knowledge and movement are ascribed to the Brahma by mistake. In fact they are not the attributes of the Brahma, which is attributeless. Really speaking these attributes do not belong to the Prakriti either, because it is inert, but they are produced in it by its contact with the Brahma.

Each of these three (the Brahma, the Prakriti and the Self) has its own essential nature. Other attributes appear in them by contact. In both the selves (Atama and Paramatma) no attributes are produced. When they come in contact with the Prakriti and the chitta attributes appear in them and they are ascribed to them. The contact of consciousness produces movement in the Prakriti. As they both are eternal and thus their contact is eternal their products seem to be eternal. The eternity of the contact leads some thinkers to attribute knowledge, movement and power to the Brahma, and others to the Prakriti, but in reality all these three attributes belong to the Prakriti and not to the Brahma which is attributeless. No philosopher has said that the Prakriti is attributeless, but thinkers hold that the Brahma has attributes and is also attributeless. Essentially the Brahma has no attributes, but they are ascribed to it on account of its contact with the Prakriti. Some philosophers think that the attributeness of the Brahma is a product of the consciousness, while others hold that it is created by the contact of the Brahma with the Prakriti. But any attribute other than consciousness in the Brahma or the self is the product of the contact of the Brahma or the self with the Prakriti, because the Brahma and the self are attributeless. They are considered unattached because no change occurs in them in spite of the contact.

Question—You think that even happiness is only an ascribed attribute of the Brahma, and not its essential nature which you hold is only consciousness. Then why not even consciousness be regarded as an ascribed attribute ?

Answer—If consciousness also is regarded as a product of the contact, the Brahma will have to be recognized as inert like the Prakriti. The two inert objects combined will produce only an inert and not an animate object, because only the attributes of the cause inhere in the effect. If there is no consciousness in the cause, how can it be there in the effect ? Nothingness cannot produce something. Hence consciousness will have to be recognized as the essential nature of the Brahma.

Difference between the Subtlety of the Brahma and that of the Prakriti

Question—What is the objection if the Prakriti is regarded as subtle as the Brahma ?

Answer—If the Prakriti is regarded as equally subtle, the pervasiveness of the Brahma cannot stand. What is pervasive does not

change. On account of subtlety in the Brahma and the self they do not transform themselves. If we suppose that the Prakriti is as subtle as the Brahma, and transformation of the former takes place due to its contact with the latter (consciousness), then the Prakriti cannot be the pervaded and the Brahma cannot be the pervader. Then we will have to recognize that there is only the unity (Sanyoga) of the Brahma and the Prakriti. But unity takes place between limited objects, hence the Brahma will lose its pervasiveness. And then the question will arise which of the two is greater ? And for each of them there should be a space so that they can live separately. In that case their comprehensiveness also will go. If the Brahma is subtler than the Prakriti the latter can reside in the former. The subtler can contain the subtle as the space or the sky can accommodate all the objects. Similarly, the Brahma can contain the Prakriti. The Brahma is more comprehensive than the Prakriti. The self is regarded as less comprehensive than the Brahma. But both of them are of the same category. Both of them are conscious. Hence the conscious subtlety of one does not comflict with that of the other. They have the capacity for mutual accommodation. When intermingled, one cannot be distinguished from the other because both of them are conscious. It may be said that they have intermingled like water with water and, therefore, cannot be separate. But that which was separate before unity can be separate even after it. It is only in respect of the common quality of consciousness that the unity takes place, but they are separate objects after all.

The self is not a product of the Brahma. It cannot, therefore, reabsorb in the Brahma. Since the time without beginning they have been essentially separate and shall continue to be separate. Of course, the Brahma being vast, the self can find place in it, but by doing so it cannot lose its essential nature. Hence as objects they are separate and equally subtle. One is small and the other is comprehensive.

The Prakriti is not of the same category as the Brahma. Like the self, therefore, it cannot unite with the Brahma. An elephant in an assembly of men is evidently a separate object. But one more man can easily mingle in the group. As the Prakriti is of a different category it cannot mingle with the Brahma. It is not as subtle as the Brahma. Hence it can transform itself into many objects. The Brahma can pervade it and it can reside in the Brahma. The Brahma, pervading it, can set it in motion. But if the Prakriti is recognized as subtle as the Brahma many difficulties can arise. The relationship of the pervader

and the pervaded can hold good only when the Prakriti is an object of a different category. Objects of the same category can only unite, but one of them cannot pervade and the other connot be pervaded. Hence it is logical to regard the Prakriti as less subtle than the Brahma. In that case the latter can pervade the former.

If the Prakriti be regarded as formless, it cannot be the initiator of transformation. The self and the Brahma are formless, and therefore cannot initiate the production of any object. The formless object cannot be transformable. If it is subtle, it can unite with other objects. If it is comprehensive it can be pervassive but it cannot be the material cause of anything. Forms alone can initiate production by unity or combination. The Prakriti will have to be recognised as possessing the attributes of contraction and expansion. The internal organ, being the product of the Prakriti, possesses the attributes of contraction and expansion. It might have acquired several attributes due to its contact with the Brahma, but as it is transformable it has to be recognised as the material cause of the production of these attributes. Hence the opinion of Hari Prakash Swami, a commentator of the Sankhya, that the Prakriti is formless, does not seem to be correct. What he says applies in fact to the self and not to the Prakriti. In the state of liberation there is nothing like happiness in the self because the self is attributeless. The Prakriti, though transformable, continues to be eternal. The cause is followed by the effect, the effect reabsorbs in the cause. This cycle is eternal.

With the individual products of the Prakriti, the association of the self continues; and secondarily, this relation subsists also with the cause for providing enjoyment and liberation. The Brahma is associated chiefly with the cause (Prakriti) because its contact brings the universe into existence. After its contact with the Brahma, the Prakriti starts transforming itself. Hence the Brahma is associated secondarily also with the products of the Prakriti.

Since times eternal, the self has been associated with the Prakriti and its products for enjoyment and liberation. Hence its bondage and release are non-eternal, because what is obtained will have to go. Though the self is pure, intelligent and free, yet, on account of its association with physical bodies, the bondage is ascribed to it. As it is associated with the internal organ the idea of "This is mine" rises in it. It obtains Kaivalya when this idea of possession of objects is

correctly understood and complete detachment from them is accomplished. After such knowledge and detachment the self is established in its own nature. It is called Kaivalya. How this association of the self with the objects of the Prakriti takes place has been described by us already.

Defects in the Theory of the Oneness of the Self

Question—The Panchdashi says, "the Prakriti is a reflection of the Brahma. It consists of sattva, rajas and tamas and is of two kinds, Maya and Avidya (ignorance). The Maya is made of pure satva and the ignorance is made of impure satva. The Brahma, reflected in the Maya, is omniscient God, and that which is caught in the net of ignorance and has become many is called Jiva. The ignorance is the causal body, and that which thinks that this body belongs to it is Prajna or the self.[1] Is it not so?

Answer—If you think that the Brahma is formless, limitless and detached, how can it be reflected in anything.[2] Reflection is of a form and not of a formless object. There is no answer to the question as to which form the Brahma resembles and with what object it can be compared. If Brahma is said to be like the self then what is it that the self resembles. It cannot be compared to the products of the nature like the space etc. because they are inert and an intelligent object cannot be compared to any inanimate object. Hence the relationship of the reflected and the reflector cannot be established. Besides, only a limited object can be reflected. The Brahma, being all pervading and formless, cannot be reflected. Then the monists recognise the existence of only the Brahma and nothing else. According to them even the Prakriti does not exist, How can, therefore, the existence of the Maya and Avidya be recognised?

Question—We hold that among the objects like God, Jiva, Maya and Avidya, God is beginningless and eternal, and the rest are without a beginning but terminable. Don't you agree?

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१. चिदानन्द प्रतिबिंब समन्विता । तमोरजसत्वगुणा विविधाचसा ॥१५॥
सत्व शुद्ध विशुद्धिभ्यां मायाविद्ये चते मते ।
मायाविम्बोवशीकृत्य तां स्यात् सर्वज्ञ ईश्वरः ॥१६॥

२. अविधाविशगस्त्वन्यस्त द्वै चित्र्यादनेकधा ।
सा कारण शरीरं स्यात् प्राज्ञस्तत्राभिमानवत् ॥१७॥

पञ्चदशी० तत्वविवेक प्रकरणम्

Answer – We have already criticised such objects. No object can be proved to be beginningless and terminable. What has no beginning has no end. As the reflection of the Brahma cannot be proved, it cannot transform itself into all powerful God, and neither into a Jiva. As the relationship of the reflected and the reflector cannot be established, it is difficult to explain how the whole universe came into existence. The phenomenon becomes explicable only when we recognise the relationship of the pervader and the pervaded, or we can say that it is by the Prakriti's contact with the Brahma that the universe was produced.

Even if we accept the theory of the reflected and the reflector, the question will arise how the Brahma becomes Ishwar or all powerful God. Is it the transformation of the Brahma or a vivarta ? It may be said that the Brahma retains its essential nature and becomes Ishwar. Is it then the difference only of the name and form or the object has undergone a change or a new attribute has become manifest ? A mere change of name does not change the object. If the form has changed, then the principle of the cause and effect comes in. If it be said that a new attribute has appeared in a substance, then it means the recognition of the theory of transformation and the Brahma becomes transformable like the Prakriti. Hence it cannot be proved that the Brahma becomes Ishwar. Thus, Ishwar as the Brahma reflected in the Maya is not understandable.

Now let us take the Brahma as reflected in ignorance and becoming Jiva and appearing in multiplicity due to ignorance. This position also is illogical and unsupportable. The objections to the theory of the Brahma transforming itself into Ishwar are applicable also to the theory of the Brahma becoming the Jiva. If the latter theory be acceptable we will have to recognise that a conscious object changes or transforms itself, which is evidently a wrong logic. The Brahma, being formless, cannot be reflected in ignorance. Vivarta is the same thing as the transformation of the Brahma into Ishwar or Jiva but this cannot be proved. The monism is, therefore, a defective theory in many respects.

A more logical theory is to recognise that the Prakriti changes itself by its contact with the Brahma. As cause, the Prakriti is eternal and as effect it is non-eternal. If this is accepted it is not necessary to attribute vivarta or transformation to the Brahma. Hence there is

no defect in recognising the Brahma, the Prakriti and the self as eternal.

Question—The association of the Brahma and the Prakriti causes the vivarta. The production of objects by the Prakriti is false like a dream. It resembles the illusion of a snake in a rope. What is your objection ?

Answer—The objects seen in dream are not false, and some dreams are even true. Suppose the dreams are false, but the objects seen are those which have been seen, experienced or heard of and retained in memory. Hence the objects of the dream are not absolutely false.

Regarding the illusion of snake in a rope both are existant in the world. They are not non-existant. The illusion is due either to a defect in the vision or to darkness. If both the objects exist, the illusion is due the defect of the eye and not due to the absence of the object. The existence of an object should not be denied because a defective eye cannot grasp it or the darkness presents a wrong picture. It could be called an illusion if the objects were completely absent For example if one sees horns on the head of a hair, it is an illusion. The examble of the rope and the snake is a wrong example.

Question – You think that there are many souls and also describe Kaivalya and think that each soul can obtain this state, but what is the objection if the Brahma is recognised as a support of all the internal organs ? Will it not do for Bhoga and liberation ?

Answer—One intelligent, comprehensive Brahma cannot be the support of all the internal organs. The example of one sky reflected in many pots is not correct. The space does not lend knowledge or activity to the object. It is inert and only provides accommodation, but consciousness. as support, gives knowledge and activity to the internal organ. If we think that the support is common then all the internal organ will have the same knowledge, action and eajoyment. The Sankhya says, "happiness and sorrow are opposite attributes. If a common support is recognised, how will it be possible to establish the relation of such attributes to it. Some souls are in bondage and the others are released. A common support is, therefore, not possible.[1]

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१. एकत्वेन परिवर्त्तमानस्य विरुद्धधर्माध्यासः । अ० १ । सू० ६५२ ।।

We have to recognise a multiplicity of supports. Some persons are unhappy, others are happy or wealthy. This variety will not be possible if one single self is the support of all the bodies. If it be said that these attributes belong to the internal organ, it is not correct; because the internal organ is inert and these attributes cannot manifest unless the internal organ comes into contact with consciousness. As the bodies have different supports and different doers, there is a variety of knowledge and activity. This variety becomes logical only when we recognise different souls in different internal organs. If the support is one there would be no variety. The support of many internal organs will have to be many. The Brahma is non-transformable. Therefore, every internal oigan must have a separate conscious self. If there is one support of all the bodies, there would be uniformity in deeds and their fruits, and no variety at all. This is evidently not logical. Suppose many mirrors are set in a wall. Stand before it and your image will be reflected in every mirror. There would be complete uniformity of images and movements. Hence if one single Brahma is recognised as the support of all the bodies, then all the internal organs will experience the same pain or happiness, bondage or release. The diversity of support alone can explain the diversity of actions and fruits of the many internal organs.

One internal organ is in union with one self. It makes possible the individualization of actions, fruits and the sense of possession. Only a conscious object can be an enjoyer or a sufferer. A conscious being says, "My conscience does not allow it." It shows that the supporter and the internal organ are different things. The idea of possession is possible in a conscious and not in an inert object. If the support (adhishthana) is only one, then in its own region, there will be sorrow here and hapiness there, one part of the region will have bondage and the other release. Hence to recognize different conscious supports for different bodies is the only logical stand. Only then we can explain the actions and their fruits, and enjoyment and suffering. If we suppose that all the internal organs are supported by a single conscions object, we will face an illogicai postion. The different regions ro bodies will suffer or enjoy differenty and to each region, therefore, different souls or supports will have to be ascribed, because the Upadhi (attribute and Upadhiwan (object) are differnt. According to the Sankhya Darshana the presence of Upadhi proves the presence of its possessor and one single soul would not do; there should be many

souls, because sorrow and happiness and bondage and release differ from individual to individual. One soul or Adhisthan cannot explain the diversity we actually see and experience.[1]

Question -- In that case we will have to recognize the Brahma as Upadhiman and the Prakriti as its Upadhi. Is not the Brahma thus a doer and enjoyer or sufferer ?

Answer—The Brahma and the Prakriti are related as the pervader and the pervaded. Hence the Brahma cannot be regarded as the doer. But the internal organ and the soul are united as two different objects and hence the soul seems to possess the internal organ. They are both limited and united as such. The Brahma is all-pervading and subtler than the Prakriti which it pervades. Hence we cannot ascribe enjoyment to the Brahma. The souls are many and different and each internal organ is supported by one individual soul. This theory explains actions and their fruits. One single support cannot explain enjoyment, suffering or liberation.

Vedic Evidence for the Diversity of Souls

In the Upanishads there are many evidences of the multiplicity of the soul. In the region of the heart of the human body the soul and God are seated splendidly. Of them the soul alone enjoys the fruits of action; God does not. He is only a spectator without any enjoyment of sufferings.[2] These lines clearly explain that God and the soul are separate and that the souls are many. The same Upanishad further says that the fact that one iadividual is alive and the other is dead indicates the multiplicity of the souls. It is confirmed by the Atharva Veda which says, "The Jivatma is subtle and tiny like the point of hair. The Brahma is invisible and pervasive. Of these the soul is associoted with the internal organ. That is dear to me. It is pure and beneficial and does not age or decay. It stays in the body for which it is meant. The God who has created this body disintegrates it. What is created comes to an end."

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१. नाद्भैतमात्मनो लिङ्गात्तद्भेद प्रतीतेः ।।६१।।
नानात्मनापि प्रत्यक्षबाधात् ।।६२।। सां० अ० ५

२. द्वौसुपर्णौं शरीरेऽस्मिञ्जीवेशाख्यौ सहस्थितौ । तयोर्जीव फलं भुक्ते कर्मणोन महेश्वरः ।।
केवलं साक्षीरूपेण बिना भोगां महेश्वर ।। अन्नपूर्णोपनिषद् ४-३२
पुरुष वहुत्वं व्यवस्थातः । अ. ६-सूत्र ४५ व्यवस्थानो नाना । अ ४-आ २, सूत्र २१
जन्मादि व्यवस्थातः पुरुष बहुत्वम् । सां० अ १ सूत्र १५०

The Atharva Veda clearly says[1] that the soul is separate from the Brahma. The souls reside in different bodies and enjoy and suffer differently. They have different seats. In the Svetasvatara Upanishad (2-9, 4, 6-7) and the Mundakopanishad[2] (3, 1, 1 and 2) the idea is described in a figurative language. The human body is likened to a tree, bearing fruits, and God and the soul are likened to two birds of beautiful feathers. Like two chums they are perching on the same tree. Of these the Jivatma eats the sweet fruits and the Brahma or the other bird simply looks on. It is pervasive and distributes the fruits of actions. The soul is caught in the net of ignorance which makes it bear the consequences of its actions. When the Jivatma becomes calm through Samadhi and renunciation, it looks at God and understands His greatness, and feels indifferent towards the enjoyment of fruits. The soul realizes the truth. It withdraws itself from the Prakriti and establishes itself in its own essential nature. The Mahopanishad Upanishad says, "The state of establishment in one's own self is that in which there is perfect calmness, cessation of all desires, and steadiness like that of a rock, one is free from both weakfulness and sleep, all ativities come to a stop." The self does not become inert like a rock, but all its activities which take place on account of its contacts with the sense organs and internal organ cease. It is the state of Kaivalya. The Sankhya says "The tendency of the soul is towards release. The cycle of bondage and release is eternal. It does not cease. Some philosophers think that Maya is responsible for the creation of the universe and bondage of the soul. They hold that the whole phenomenon is terminable. But we do not subscribe to this view. We think that, as cause, the Prakriti is enternal and as effect it is terminable, but the cause and effect go on perpetually. When we say that the soul is released from the Paakriti we do not mean

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१. वालादेक मणीयस्कमुतैकं नेव दृश्यते । ततः परिष्व जीयसीदेवता सा मम प्रिया ।।२५।।
इयं कल्याण्यजरा मर्त्यस्यामृता गृहे । यस्मै कृताशये स यश्चकार जजार सः ।।२६
अथर्व १०-१८

२. बालाग्र शतभागस्य शतधा कल्पितस्य च । भागो जीव स विज्ञेयः सःचान्त्याय कल्पते ।
द्वा सुपर्णा सयुजा खखाया समार्न बृक्षं परिषस्वजाते । श्वेत २-९
तयोरन्यः पिप्पलं स्वाद्वत्यनशन्नयोऽभिचाकशीति ।। श्वेत ४-६-७

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशयस्य महिमान मिति वीतशोकः ।। मुण्डक ३-१-२

१. संशान्त सर्व संकल्पा, या शिलावदस्थितिः ।
जाग्रन्निद्रा विमुक्तसा, स्वरूपावस्थितिः परा ।। अ० ५। सं० ६

२. कैवल्यार्थप्रवृतेश्च ।। सां १-१४५

that their relationship has come to an end for ever. They were united before and will be united again in some very distant future. Separation takes place, no doubt, for an infinitely long period. But they again unite. The Yoga Darshana says, "When the self has done its duty, it becomes released from the Prakariti but this applies to the particular soul and not to all. For others the Prakriti continues to supply enjoyment and facilitates liberation."[1] While transforming itself, in our opinion, no object is ever completely annihilated. What happens is that the effect is re-absorbed in the cause. This philosophy is called Satkaryavad. The union of the self with the eternal organ takes place so that the soul may realise its essential nature and obtain Kaivalya. After Kaivalya the union terminates. The Yog Sutra says that the union was the effect of ignorance, It produces the sense of possession which comes to an end after the rise of knowledge and detachment and then the soul becomes established in itself.[2]

Absence of Activity in the Self in Liberation

Question:—For obtaining salvation the body is the only instrument, but when even the subtle boby has been separated from the self, and the latter is detached, how is it possible to move towards liberation ?

Answer:—Where is the liberation where you want to conduct the self ? It has already passed through 33 regions and has perceived everyone of them and developed detachment. What remains to be achieved now is only the realisation of the Brahma. We do not know if there is any sphere beyond that of the Brahma. The liberated soul, therefore, is to reside in the region of the Brahma, and no question of its movement should arise. A movement is necessary only when soma desire is to be fulfilled but the self has now no desire.

Question:—Do you think that the realisation of the Brahma is not a desire ?

Answer:—The Brahma has been realised because the self has already passed through the perceptions of so many objects. It has already reached its destination. Nothing, therefore, remains to be desired. The region of the Brahma was the final destination of the soul to reach, and for it, it had been endeavouring in many lives. We do

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१. कृतार्थं प्रति नष्टमप्य नष्टं तदन्य साधारणात्वात् । सा० पा० सू० २२

२. स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः । सा० पा० सू० २३

not khow if the Brahma, without any instruments, showers any bliss on the souls in their state of liberation. The liberated soul is completely satisfied. The bliss has entered the bliss. The liberated soul has met the Brahma, which is essentially free. This is Kaivalya.

Return from Liberation

The Vedanta Sutra says that the liberated soul does not return. This view is supported by the Sankhya. But we think that what is produced cannot be eternal, and when we know that the liberation is a product, it follows that one day it should come to an end. If it was once in bondage, is can again be in bondage. That which has no existence cannot have an end either. The Upanishad says that the Yogis who have realised everything, acquired the knowledge of the Veda. renounced every thing, whose sense organs are under control, and whose internal organ is purified, stay in the region of the Brahma till the end of pranta, and then they return.[1]" The duration of Pranta has been determined in the scriptures as 311040000000-000 years. There are two opinions regarding liberation but we hold that what is produced cannot be eternal. A time will come when it will come to an end. Howsoever long be the duration of the period of liberation, it must have an end. We do not see any reason why bondage should not take place again.

What is eternal shall ever be eternal and what is non-enternal shall be non-enternal. The bondage and liberation foilow each other like night and day. We cannot, therefore, admit that a non-eternal object can ever become eternal.

Those who do not believe that the soul returns from liberation hold that as there are souls without counting, liberation cannot exhaust their number, and, therefore, the world shall never come to an end. But in our opinion how-so ever vast may be a treasure, if nothing is added to it and something is being taken out of it constantly, then a day is sure to come when it will be completely depleted. The Jivas may be innumberable, but if they do not return from liberation, their number is sure to be exhansted because they continue to go away and do not return for millions and billions of years. You think that the bondage is without beginning but it is terminable. This is certainly not logical.

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१. वेदान्तविज्ञानसुनिश्चतार्थाः संन्यास योगाद्यतयः शुद्ध सत्वाः
ते ब्रह्मलोकेषुपरान्तकाले परामृताः परिमुच्यन्ति सर्वे ।। मुण्डक १–६

In our view the soul is eternal, pure, unattached, inactive and non-decaying and free. But inspite of it, it has been associated with ignorance, internal organ or the Prakriti since eternity. This contact is due to its being limited and is considered the cause of bondage and liberation. When a man dies, the body comes to an end and it is conventionally said that the soul also has died, but it is not a fact. It is only the common way of expression. The Hindus believe in transmigration, but others do not. The liberation also is like death, the only difference being that after death the soul departs with the subtle body, with impressions of good or bad and takes another birth, but in the state of liberation, there is no enjoyment of any kind. Therefore there is no need of any subtle body. After the end of the physical, body, the five elements cease to function. The body has decayed and become unserviceable. In the next birth the five elements, as the material cause, will form a new body. Similary before liberation the physical body decays and is re-absorbed in its cause. When the duration of liberation comes to an end, then the subtle and causal body re-appear as the physical body. During the period of liberation the subtle and the causal bodies stay to-gether because they are one. The physical body reappears at the end of liberation. The accumulated actions are never destroyed. The countless impressious which have been accumulating since the time without beginning do not come to an end. During liberation the new actions cease, but the accumulated actions lie deposited in the cosmic mind. They can not be destroyed. When knowledge and detachment develop the accumulated actions cease to cause effects. This is the meaning of liberation.

The accumulated actions do not exhaust till they are worked out

Suppose that for about 100 lives a man has been desirous of liberation. Since this desire a rose, the acts of knowledge and detachment and their impressions are being produced in a large number. During this period the Yogi has been performing actions which may be the cause of bondage or re-birth in a small measure. Such actions lead the Yogi to liberation. He takes birth in families where means of liberation are provided and where good act preponderates. Hence the fruits of the sinful deeds continue to wear off. A Yogi undergoes certain troubles but the effects of the good deeds continue to increase and he gets nearer and nearer to his goal. Suppose several civil cases are pending before a judge. However, if a very important, criminal case is presented for hearing, it has to be given priority. Similarly when good deeds

preponderate they cause liberation. Actions performed in millions of years during past lives lie accumulated and dormant. If the fruits of these actions are to be worked out, it would take millions of years. In one life man does so many actions that it is not possible for him to bear or enjoy their consequences, and till it is done they do not become extinct. These consequences have to be suffered in next life. Sometimes a man's life is cut short and he is reborn to bear the consequences or enjoy the fruits of the actions of the previous life. This goes on life after life., and the actions continue to accumulate in the cosmic mind. The small mind of an individual is too tiny to accommodate the results of actions performed during past lives. Therefore, they accumulate and lie in the cosmic mind. Some of them come down and mix up with the actions being done in one's present life and their fruits are borne in the same life Some actions produce their fruits either immediately or in a very short time. If it were not so, no one will be induced to perform any action in the present life Good many actions are such as produce an immediate effect but some of them do not do it and mingle with the past deeds. Their fruits are borne in succeeding lives. The accumulated actions are so many that there is no knowledge when their fruits will have to be borne. This is why they never come to an end. A time comes when they cause next birth and have to be borne.

The painful impressions are of four kinds–1. Prasupta (dormant) 2. Tanu (Feeble) 3. Vichhinna (intermitent) 4. Udar (ordinary)

1. *Prasupta*—These are the actions which lie accumulated since the time without beginning in the cosmic mind and no opportunity comes for them to assert themselves. They are not allowed to make themselves felt and are kept suppressed by the strength of the knowledge or renuncia tion of a Yogi. The objects of enjoyment present themselves, but a Yogi is indifferent to them and does not feel inclined to enjoy them. Hence the accumulated actions become burnt or blunted, as they say. It is because of the development of a strong feeling of detachment that they become non-productive and merge in the cosmic mind. It is just like a tree ultimately merging itself into its seed. Such impressions are called Prasupta or dormant.

2. *Tanu (Feeble)*—A Yogi repeatedly strengthens his feelings of detachment and supresses his desire for enjoyment. Hence his desires become feebler and feebler every day and he becomes detached from all objects. As there are no materials for enjoyment, the dormant

and accumulated actions are unable to asert themselves. Thus, the impressions become weak and feeble. Whenever an idea of enjoyment begins to rise, the Yogi dwells on a contrary or opposite idea and thus the old impressions go on becoming weaker and weaker.

2. *Udar (Ordinary)*—These are the impressions which dominate present life. They combine with the present ones and are experienced every day.

The intermittent and ordinary actions are for those who are immersed in impleasures and enjoyments. The Tanu or feeble impressions are for the Yogi, and the Prasupta imressions are for those who have realised the Brahma and the self and who have completely sabdued all passions and aჳtachment.

The Vichhinna and Udar imppressions are the cause of repeated births and deaths. The Tanu and Prasupta impressions lead to liberation. They are helpful to those who have conquered all passions and have become completely detached. The impressions become feeble only when one has fully realised the Brahma and become completely detached.[1]

The cause of all the troubles is the ignorance. When a Yogi has understood the causal form of the Prakriti and also its products and has realised the self and the Brahma, he becomes fit for the Kaivalya state. His ignorance and accumulated actions enter the cosmic mind which merges into the primordial Prakriti.

Several philosophers hold that all sorts of impressions including the Sanchita or the accumulated ones, become burnt and donot survive in any form, but this applies to the impressions of only a few preceding lives. This is possible when a Yogi resolves to endeavour for detachment and liberation. The impressions of his few previous lives then become burnt. His knowledge and renunciation are too strong and powerful to let his impressions rise, to be worked out in this or the next life. These impressions are thrown into the fund of accumulated actions, and they return to the cosmic mind. They do not rise to be worked out in near future or to cause next birth. A Yogi who has completely detached himself from all objects and who has realised the Brahma never performs any action, the fruit of which may have to be

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१. प्रसुप्ततत्वलीनानां, तन्वस्थाश्च योगिनाम् ।
विच्छिन्नोदाररूपाश्च, क्लेश विषय संगिनाम् ।

borne in near future or which may add to the accumulated store of actions. Then he enters the state of liberation.

When the liberated soul returns to the world of the mortals, its relation with the good deeds done in the previous life, the fruits of which it did not enjoy because they were kept supressed, revives. Before his liberation the Yogi did not enjoy the fruits even of his noble deeds and, therefore, they were re-absorbed in their nature. In this world also sometimes the sense of renunciation suddenly develops in a man and like Bhartrihari he renounces his wife, son, wealth and even kingdom. Similarly a man bent on liberation ignores the fruits of the good deeds he has done and enters the state of liberation. But the impressions are very strong, they do not leave the man. He may ignore them but they stick to him after his return from liberation, because he was responsible for doing them and has to bear their consequences. We therefore, believe that an individual does return to the world from his state of liberation, though it may be after a very very long time.

When an individual returns from his state of liberation, the good deeds he had done in his pre-liberation life, re-establish their relation with him. When the world begins, human beings appear without any sexual union and begin to act by the force of the previous deeds and again the process of good and bad deeds commences, which causes pleasures and liberations. The countless accumulated actions begin to assert and dominate the individual. Again the cycle of bondage and liberation starts. It is an eternal affair and goes on for ever. It is only after a man has enjoyed a liberated life and his good deeds come to an end that he returns to the world.

Resume

In the resume of my book "The Science of Soul" I said that "Science of Divinity" would also be written. On the 13th April 1962, I became a Sanyasi and went to Badrinarain where I stayed in the Birla House and observed silence for four months. It was there that I wrote this book "The Science of Divinity". This book contains five parts and describes the 35 objects which are the cause of Kaivalya. Of these objects the Brahma, the self and the Prakriti are eternal and the rest are the products of the Prakriti and non-eternal.

The Prakriti and its products are particularly associated with the Brahma which is there efficient cause and lends them knowledge and

activity. The Brahma is imagined as the doer. The self is associated with these objects for Bhog and liberation.

In the first part, the five cosmic elements namely the earth, water, fire, air and space have been fully dealt-with. We have pointed out what they are and how the Brahma can be perceived through them. We have also shown how they are specially assosiated with the Brahma and how the latter, as an efficient cause, gives them movement. We have shown that each of these five objects has five states. the state of grossness, the state of its essential nature, the state of subtlety, the state of its genealogical relationship and the state of usefulness. In the second part there is the description of the five tanmatras, five organs of actions, five organs of perception, the mind and Ahankara; (Sense of Self). Their production has been fully dealt with and it has been shown how the Brahma can be worshipped through them.

In the third part, there is the description of the creation from the three gunas and cosmic tamas, rajas and satvic ahankar, as also of cosmic intellect and the mind. We have given a scientific analysis of the three gunas. which are the material causes. We have also described how the self is associated with or gets released from them and also how the contact of the Brahma sets the Prakriti in motion and how the Brahma can be realised through it.

In the fourth part, we have described the six objects of the Prakriti, the great space, the great direction, the great time, and sattva, rajas and tamas, how they came into existence, how the Prakriti is in the state of equipoise, how the universe comes into existence and how the Brahma is eternally associated with the Prakriti in its causal and effectual states, and also how the Brahma can be realised through it. Altogether there are 35 objects, which are associated with the self for Bhoga or liberation, but the contact of the Brahma is only for creation.

The fifth part deals with release or liberation and also with the Brahma, the Atma and the Prakriti. Their mutual relationship and gross and subtle states have been discussed. How the self obtains release and what its nature is. We have also referred to the theories of other philosophers in this respect and have stated that the self and the over self are non-transformable. Whether the release is eternal or

terminable has been discussed with references to the theories of the other great teachers.

The human body is the result of good deeds done in many previous lives. It is in this life that the self and the Brahma can be realized or liberation obtained. This is the main object of human life, enjoyments being common to all creatures. If the human body is dissipated in luxuries and profligacies and for the gratification of passions and carnal desires, then a man can be compared only to animal, If the self and the overself have been realised in this life, it is succesful and release is obiained from the cycle of birth and death.

ERRATA

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